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CHAUTAUQUA
NORMAL GUIDE

J. H. VINCENT.

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THE
CHAUTAUQUA
NORMAL GUIDE.

A SERIES OF LESSONS

FOR THE USE OF

SABBATH-SCHOOL NORMAL AND TRAINING CLASSES.

BY J. H. VINCENT, D.D.

NEW YORK:
PHILLIPS & HUNT,
CINCINNATI:
HITCHCOCK & WALDEN,
1880.

V71000 3111
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New York.

THE CHAUTAUQUA NORMAL GUIDE.

1. We here present a series of Sabbath-School Normal Lessons on topics selected by a committee of gentlemen representing ten different denominations. We furnish in this "Normal Guide" helpful outlines, notes, analyses, mnemonic devices, normal praxes, directions for personal and home study, with references to other books for reading and study.

2. This "Guide" is adapted to the use of any local normal-class, and of individual students, who, deprived of normal-class, institute, and assembly opportunities, are compelled to pursue such studies at home and alone, and who are so busy that they can spare but a few minutes a day for study.

3. For a full account of the Chautauqua Course, with its grades, classes, programmes, books, certificates, diplomas, and several hundred questions for examination in the several grades, see Chautauqua Text Book, No. 19—"The Chautauqua Hand-Book," price, 10 cents. Address, Phillips & Hunt, 805 Broadway, N. Y. ; and Hitchcock & Walden, Cincinnati or Chicago.

4. Let the class or the individual taking up this "Guide" as a text-book steadily prosecute the prescribed course ; never yielding to discouragement ; often consulting ministers or experienced teachers ; occasionally visiting the public schools ; talking about the subjects of the course to children and neighbors ; and by much reading, close thinking, frequent conversation, and fervent prayer, seeking to be thorough and devout Bible students, and efficient and enthusiastic Bible teachers.

5. This course of biblical and Sabbath-school lessons cannot be studied and completed within the two or three weeks of a summer assembly. There must be a preparatory and a supplemental work, a *pre-view* and a *re-view*. The way to profit by Chautauqua, and Island Park, and Round Lake, and South Framingham, and Chester Heights, etc., is to work hard, alone and in classes, before these services open, and to follow them by further reading, thought, and practice.

6. During the two weeks of an assembly one may review what has been done ; carry on what has been begun ; witness the illustration of methods of teaching ; receive directions for after-study, and acquire more knowledge through class-drills, specimen lessons, conversations, and lectures.

7. The Lessons of the Chautauqua Course will be taken up as follows at the Assembly of 1880, opening Tuesday evening, August 3, in

1. **Normal class Reviews** of the lessons on the Bible—names, books, classification, writers, languages, gradual development, cause, principal versions ; Bible biography, manners and customs, natural history, and other biblical topics ;
2. **Class Drills** on Bible evidences and inspiration ; on Bible history, chronology, geography ; on the mission and power of the Bible, and on laws of interpretation ; on the Sabbath-school superintendent's office and work, the teacher's office and work, the teacher's Bible and other helps, and the teachers' meeting ; on the study of a Bible lesson, on the powers of the soul ; on acquiring, retaining, applying, and communicating knowledge ;
3. **Lectures** on Bible institutions, prophecy, and doctrines ; on the teaching process ; on the new departures in Sunday-school work ; and on the power of crayon in teaching ;
4. **Conversations and Question-Drawer Hints** on the Sabbath-school ; its place, purpose, domestic and ecclesiastical relations, organization, officers, management, classification, appliances, lesson systems, difficulties and mistakes of Sabbath-school teachers, week-day power of the Sabbath-school ; home preparation by pupils ; teaching careless and insubordinate pupils ;
5. **Praxes and Illustrations** on the teaching process—approach, attention, illustration, analogies, analysis, questioning, quickening, reviewing, memory-training, self-application, word-picturing, map-drawing ; teaching senior, intermediate, and primary classes ; the Sabbath school programme ; the "Assembly;" the children's meeting ;
6. **Readings.** Graduates of 1880 are expected to read Fitch on Questioning, Freeman on Illustration, Trumbull on Reviews, Vincent's Helpful Hints, and Chautauqua Text Books Nos. 1, 8, 10, 11, 12, 15, and 18.
7. **Special Class Exercises** of candidates for the "Chautauqua Guild" * will be held during the Assembly of 1880.
8. **Normal Conductors' Conferences** will be held for the benefit of those who are expected to conduct or teach normal classes.

* See Chautauqua Text-Book No. 20 — "The Chautauqua Hand-Book," for an account of the "Guild."

SPECIAL NOTE.

1. Sunday-school teachers should cultivate the habit of *writing* notes, outlines, questions, incidents, etc. Writing promotes accuracy, improves the memory, and gives one command of his knowledge.

2. Sunday-school teachers should *converse* as often as possible about general biblical and educational themes, and especially about the particular lessons which they expect to teach.

THE CHAUTAUQUA COURSE.

I. BIBLICAL DEPARTMENT.

I. THE NAMES OF THE BIBLE.

1. The names of the Bible may be divided into *five* classes:—

1. From the *material* used in making ancient books—"bible."

2. From the *mode of revealing* truth—"oracles."

3. From the *mode of recording* truth—"scriptures."

4. From the *contents* of the book—"word," "law," "law, prophets, and psalms," "testaments," or "covenants."

5. From the *character* of the book—THE Bible, the HOLY Bible, the CANONICAL Scriptures.

2. The *ten names* of the Bible: B. O. S. W. L. LPP. T. C. TB. THB., and CS.

3. For further study examine, by means of a good dictionary, the derivations and literal meanings of the following words: **Bible, Oracles, Scriptures, Testaments, Covenants, Canon.**

4. Consult Chautauqua Text-book No. 19, *First Exercise*.

5. At home teach some child or children the *names* of the Bible, and tell the story of *Moses receiving and breaking the tables of the law*.

II. THE BOOKS OF THE BIBLE.

1. The Bible is **the** Book of books; divine in its origin, and expressing the divine wisdom and love.

2. The Bible is a Book of **books**, containing a number of small pamphlets, or tracts, written by different persons, in different places, at different times, in different languages. These books vary in subject-matter and literary style.

3. The Bible contains **66** pamphlets, or books, **39** of them constituting the Old Testament, and **27** the New.

4. For further information examine Chautauqua Text-Book No. 19. *Second Exercise.*

5. On a slate, or home black-board, place a picture of the Bible ; on the outside of it place 39, under that 27. Draw a line, under which place 66. Write the word **Different**, and under it place the following initial letters : **P. P. T. L. S-M. L-S.** By means of this little black-board device teach one or more children the numbers of the books in the Old and New Testaments, and also the substance of paragraph 2, above.

6. Encourage some child to teach the above in your presence to another child.

7. Tell them about the Bible as a "library," rich, great, cheap, accumulating through the centuries.

III. THE CLASSIFICATION OF THE BOOKS OF THE BIBLE.

1. Read the following *texts* of Scripture: 2 Cor. 3. 14; 2 Cor. 3. 6; Zech. 7. 12; Matt. 11. 13; Matt. 22. 40; Acts 13. 15; Luke 24. 44.

a. The *Modern Classification* :

1. The Old Testament	39
1. The Pentateuch: G. E. L. N. D.....	5
2. Historical: J. J. R. S. K. C. E. N. E.....	12
3. Poetical: J. P. P. E. S.....	5
4. Prophetical:	
1. Greater: I. J. L. E. D.....	5
2. Lesser: H. J. A. O. J. M. N. H. Z. H. Z. M.....	12
2. The New Testament	27
1. Historical: M. M. L. J. A.....	5
2. Pauline Epistles: R. C. G. E. P. C. T. T. T. P. H....	14
3. General or Catholic Epistles: J. P. J. J.....	7
4. Prophetical: R.....	1

b. For the Jewish Classification see Chautauqua Text-Book No. 19, *Fourth Exercise.*

2. Teach a child or children to master the names of the several classes of the books in the Bible, and also the name of the book under each class. Encourage your home circle of older people to do the same thing.

3. For Helps to Memory see Chautauqua Text-Book No. 19, *Fourth Exercise.*

4. As the following books are named in the class, or at home, let the pupils tell to which Testament and to what class each book belongs, whether to the Pentateuch, Historical, Poetical, Epistolary, or Prophetical. If Prophetical, greater or lesser; if Epistolary, Pauline or General:

Malachi,	Esther,	Jonah,	Ecclesiastes,	Luke,
Chronicles,	Philippians,	Jude,	Joel,	Joshua,
Thessalonians,	Habakkuk,	Proverbs,	Ephesians,	Samuel,
Zechariah,	Job,	Obadiah,	Song of Solomon,	Mark,
Ezra,	Colossians,	Hebrews,	Leviticus,	Ezekiel,
Titus,	Nahum,	Exodus,	Revelation,	John,
Haggai,	Psalms,	Judges,	Ruth,	Numbers,
Corinthians,	Peter,	Philemon,	Isaiah,	Acts,
Nehemiah,	Genesis,	Deuteronomy,	Matthew,	Jeremiah,
Zephaniah,	Micah,	Romans,	Hosea,	Timothy,
Galatians,	James,	Amos,	Lamentations,	John.
Daniel,	Kings,			

IV. THE WRITERS OF THE BIBLE.

1. God has seen fit to employ human instruments in revealing to us his word.

2. In revealing his word God selected certain men to write, complete, and compile it.

3. The Holy Spirit has not revealed the full list of the sacred writers whom God chose to produce his word.

4. The truth of the book does not depend upon our knowledge of the names of the several writers. Law is law, even though we do not know the name of the man who suggested, framed, copied, or printed it.

5. It is probable that the books of the Bible were written by *thirty-six or more* different persons.

6. Most of the books of the Bible were written by the men whose names they bear—for example, Joshua, the Prophets, the Evangelists, and the writers of the epistles.

7. The following partial list will be of service :—

The Pentateuch was, for the most part, written by **Moses**
Job **Job or Moses**
Judges, Ruth, and Samuel **Samuel, Nathan, and Gad**
Esther, Ezra, and the Chronicles **Ezra**
The Kings **Nathan, Iddo, Jeremiah, Ezra**
The Psalms **Asaph, Moses, David**
Proverbs and Ecclesiastes **Solomon**
The Acts of the Apostles **Luke**
The Revelation **John the Apostle**

8. Recall the entire list of books in the Bible, and name the probable writer of each.

9. Teach the children at home to associate the names of the writers with the books. Put the names of the books on the home black-board, leaving space for little fingers to add the writers' names.

10. For further information, consult Chautauqua Text-Book No. 19, *Fifth Exercise*.

V. LANGUAGES OF THE BIBLE.

1. The descendants of Abraham were called Hebrews. The word means to "pass over." Abraham was called Hebrew because he passed over the Euphrates. Others say it is derived from a preposition denoting "beyond," that is, one who dwelt beyond the Euphrates. Others derive it from *Eber*, one of the descendants of Shem.

2. The Old Testament was almost entirely written in the *Hebrew* language—"The language of Canaan," Isa. 19. 18; the "Jews' language," Isa. 36. 13; "the holy tongue," *Targum*.

3. Certain portions of the books of Ezra and Daniel, and one verse of Jeremiah, were written in the *Chaldee* language. The passages in Chaldee are Ezra 5. 8; 6. 12; 7. 12-26; Dan. 2. 4; 7. 28; Jer. 10. 11.

4. The New Testament was written in *Greek*. The Greek of the New Testament was not classic, but was written by Jews who spoke Greek, and "whose modes of thought were formed on Hebrew originals." New Testament Greek is called *Hellenistic Greek*.

5. For further information see Chautauqua Text-Book No. 19, *Sixth Exercise*.

6. Examine specimens of classic and New Testament Greek, and of Hebrew and Chaldee in some cyclopædia.

VI. THE GRADUAL DEVELOPMENT OF THE BIBLE.

1. The Bible was not produced at once, but was developed through the centuries as God produced the supernatural history which these holy books record.

2. There was for more than twenty-five hundred years a great body of *oral tradition*, in which facts of history from the earliest times had been brought down, and with which the people were familiar even before it was recorded in the first book of Moses.

3. Soon after the death of Moses the *Pentateuch* was completed, probably by Joshua, and constituted the law of Israel. These books formed the Jewish Scriptures up to the time of the Babylonish captivity.

4. After the captivity Ezra and Nehemiah collected the canonical books and arranged them in three divisions—the *Law*, the *Prophets*, and the *Psalms*. "All the Hebrew books of the holy Bible were thus collected in one volume about 400 years before the birth of our Lord, ending with the Prophet Malachi."

5. The earliest portion of the New Testament was probably *St. Peter's First Epistle*, written about 16 years after our Lord's ascension. The other

books were all written within the next 20 years, except the Gospel of St. John, and, perhaps, the Revelation.

6. We have to-day the Pentateuch of Joshua's time, the Old Testament of Ezra's time, the New Testament of the time of St. John.

7. Read the above facts by the aid of the following abbreviations: Grad. Devel. 2500. Oral Trad. Penta. Bab. Cap. Ex. Neh. L. PP. 400. 1 Pet. 16 yrs. 20 yrs. St. J. Rev.

8. For further information concerning the gradual development of the Bible see Chautauqua Text-Book No. 19, *Seventh Exercise*.

9. Take a Bible and explain to some child or children the composition of the Bible at different ages of the world, showing them the Pentateuch, the Prophets, (which included the historical books as well as the prophetic,) the Psalms, and the New Testament.

VII. THE SACRED CANON.

1. The human mind produces many books, containing human deductions and speculations. Some of these books claim to be the results of human reason; others to be revelations of God or of gods; while some of them are the productions of minds intent on deception and mischief, whatever they may profess.

2. If, therefore, the true God should give a true book for human instruction, there must be **evidences that it is truly from God**, so that men may distinguish between it and the false or defective works of man. There must be a **RULE or STANDARD** by which we may certainly know just what books are human and what are divine.

3. Therefore, we have what is called **THE CANON** of Scripture.

1. The word "*Canon*" signifies literally a straight line, a rule, a law, a standard.
 2. The Scripture itself is a Canon or rule of life, the authoritative standard of religion and morality.
 3. The tests, rules, or standards by which we determine that it is in whole or in part from God are called the "*Canon of Scripture*."
 4. The catalogue of the several books which are thus examined and proved to be genuine and authentic is called "*The Sacred Canon*."
4. The Apocryphal Books.

1. There are certain books which are recognized by the Romish Church as a part of the Holy Scriptures which we regard as uncanonical, doubtful, and not to be accepted as Divine. These books are called "*Apocryphal*," from a Greek word which means *hidden, secreted, mysterious*. As St. Augustine says: "Let us omit those fabulous books of Scripture, which are called *Apocryphal*, because their secret origin was unknown to the Fathers."

2. Among the Apocryphal books are: *Esdras, Tobit, Judith*, additions to *Esther, Wisdom of Solomon, Ecclesiasticus, Baruch*, the *Song of the Three Holy Children, Susanna, Bel and the Dragon, Maccabees*.
3. The main arguments against the Apocryphal books are :
 1. The Jews reject them.
 2. Philo, the learned Jew, never quotes them.
 3. They are expressly excluded by Josephus.
 4. They are never quoted by our Lord, nor by the apostles.
 5. Their writers do not claim inspiration.
 6. They contain much that is erroneous in fact and doctrine.
4. There are also Apocryphal books of the New Testament times. These are, however, as easily proved to be uncanonical as those of the Old Testament.
5. Commit to memory the *four definitions* of the Canon under paragraph three, above.
6. Study the main *arguments* against the Apocryphal books.
7. For further information concerning the Canon, see Chautauqua Text-Book No. 19, *Eighth Exercise*.

VIII. THE IDENTITY OR GENUINENESS OF THE SCRIPTURE.

1. The Bible we have does not essentially differ from the Bible of the primitive Church. Its several books have been preserved intact to the present time.
2. There is no evidence that its records have been tampered with. Wherever we find these books in fragments or quotations they are identical with those at present in our hands.
3. From the relation of the sects to each other—Jews, Samaritans, Christians, Greeks, and Roman Catholics, Protestants, denominations—it has never been possible to effect any change without detection.
4. For further information read pages 26–30, Chautauqua Text-Book No. 18.
5. Commit to memory the following: “A book is said to be genuine if we have it as it was written by the person whose name it bears, or to whom it is ascribed.”
6. Imagine how difficult it would be for a person to take any well-known document to-day, for example, the Constitution of the United States, and so change it that fifty years from now it would be accepted with all its changes as genuine.
7. How near to the grand old times of apostolic power it brings us, to feel that we look on genuine records made by their own hands!

IX. HISTORICAL ACCURACY OF THE BIBLE.

1. The Bible is in very large measure *historical*. It makes a record of the divine, miraculous action of God in the world, recording ordinary and extraordinary and supernatural occurrences, such as the rise and fall of nations, the career of remarkable individuals, wars, rivalries among ambitious leaders, miraculous interpositions, prophetic announcements long centuries afterward fulfilled, etc.

2. The Christian believer accepts all these historical statements as true, whether they relate to the ordinary events with which we are familiar in all history, or the extraordinary events which belong to a miraculous dispensation.

3. The Bible was accepted as true by the people who lived nearest to the times and places in reported occurrences, and their confidence in the reality of the historic statements of the Bible was so positive that they encountered perils of every kind, and in thousands of cases sacrificed their own lives, in attestation of their firm faith in the historic truth of the book.

4. So far as the Bible touches the realms of knowledge with which we are familiar—philological, geographical, historical, scientific, it is found to be in perfect accord with already known truth. The probability is that its statements beyond the limits of our knowledge are also reliable.

5. For a discussion of the historic argument in favor of the divine origin of the Bible, read Chautauqua Text-Book No. 18, *Fourth Exercise*.

6. Commit to memory the "Student's Review Outline," Chautauqua Text Book No. 18, page 46.

7. Remember the law of spiritual evidence, "He that doeth my will shall know of the doctrine." A surrender of all the moral powers of the soul to purity tends to the removal of all questions concerning a divine revelation, and gives clearer views of its contents.

8. Tell to children the story of the Bible as a record of actual events. It is not a "made-up" book. Its wonderful events happened, and then God prepared men to record them.

X. DIVINE AUTHORITY OF THE BIBLE.

1. This book, which is proved to be genuine and accurate in its historic statements, must have divine authority—for it reveals to us a divine incarnation—JESUS CHRIST, whose life, being truthfully recorded as a mere matter of history, at once establishes the divinity of the Old Testament which predicted him, and which he indorsed, and the New Testament which made record of him.

2. This genuine book, as a history, declares that Jesus Christ was a sinless character ; that he wrought miracles, and that he rose from the dead

and ascended into heaven. If this be true as a fact, then every thing is true which he claimed. This involves the divine authority of the words which he spoke, and of the Scriptures which he fully indorsed and authorized.

3. God might have revealed himself to men in many ways, (see Chautauqua Text-Book No. 18, *Second Exercise*.) But he revealed himself through a book containing revelations concerning himself, man, the future, the method by which man may become godlike in character and enjoy God's presence through eternity.

4. Read carefully Chautauqua Text-Book No. 18.

5. Commit the *seven steps*, Chautauqua Text Book No. 18, page 46, and the *Old Chautauqua List*, page 61.

6. Do not attempt to use with children any arguments in favor of the Bible, as though they could doubt its identity. Tell the story—"the old, old story of Jesus and his love"—and they have the essence of all argument, and in their hearts at that.

XI. INSPIRATION OF THE BIBLE.

1. The Bible claims to have been produced by divine inspiration. 2 Tim. 3. 16; 2 Pet. 1. 21; Deut. 31. 19, 22; Deut. 34. 10; 2 Sam. 23. 21; Jer. 9. 12; 1 Cor. 2. 13; 1 John 4. 6; 2 Pet. 3. 16; 1 Thess. 5. 27; Col. 4. 16; Rev. 2. 7.

2. There is a difference of opinion as to just how this divine inspiration was effected in man, and it is a question of no importance. If God gave to man any revelation we may be sure that the contents of the book through which it is made are to be depended upon as the thoughts of God.

3. Commit to memory the following definition by Dr. Knapp: "We understand divine inspiration to be an extraordinary divine agency upon teachers while giving instruction, whether oral or written, by which they were taught what and how they should write or speak."

4. Read carefully the definitions of "inspiration" given in Chautauqua Text-Book No. 18, *Fifth Exercise*.

5. Commit to memory "Students' Review Outline," Chautauqua Text-Book No. 18, page 55.

6. Think of the different ways by which an infinitely perfect Spirit might put into human thought divine knowledge, and guide in its declaration and registration.

7. Commit the C. L. S. C. Catechism on Evidences.*

C. L. S. C. CATECHISM ON EVIDENCES.

I. DEFINITIONS.

1. What is claimed by the believer in the Bible? **That the Bible is divine.**

2. What is included in this claim? **The genuineness, authenticity, and inspiration of Scripture.**

3. What is meant by the *evidences* of the Bible? **Those arguments or proofs by which we are able to satisfy a reasonable inquirer that the Bible is not the production of man, but that it is the work of God.**

4. What is meant by the genuineness of Scripture? **That our Bible does not essentially differ from the Bible of the primitive Church.**

5. What is meant by *authenticity* as applied to the Scriptures? **"That they may be relied upon as true and authoritative in all matters of faith and practice."**—*Webster.*

6. What is meant by *inspiration*? **"An extraordinary divine agency upon teachers while giving instruction, whether oral or written, by which they were taught what and how they should write or speak."**

7. How does the inspiration of Scripture follow upon the proofs of its authenticity? **Because its truths could become known only by a divine revelation.**

II. PROOFS OF GENUINENESS.

8. Name four evidences of the genuineness of Scripture? **The ancient manuscripts, writers, versions, and councils.**

9. How do the ancient manuscripts now in existence attest the genuineness of Scripture? **By the substantial identity of the text in all of them.**

10. What proof is found in ancient Jewish and Christian writers? **Their numerous quotations from and references to the Bible.**

11. What is the evidence from early versions or translations of the Bible? **Their substantial accordance with the present text.**

12. What proof of genuineness is afforded by the ancient Christian councils? **Their early and unanimous agreement upon the Canon of Scripture.**

13. Name four more proofs of genuineness. **The sects, the controversies, the copyists, and the various readings.**

14. What is the proof from the many sects into which the Church was early divided? **They based their faith on the same Scriptures, and watched their texts jealously.**

15. What is the proof of genuineness from early controversies in the Church? **Both parties appealed to the same sacred books.**

16. What evidence is afforded by the ancient copyists? **They were scrupulously careful in transcribing the sacred text.**

17. How do the "various readings," found in manuscripts now extant, prove that our copies are genuine? **From the trivial character of the differences which they show.**

III. PROOFS OF AUTHENTICITY AND INSPIRATION.

18. What are the four processes which lead to a conviction that the Bible is God's word? **Testimony, probability, experience, and the historic arguments.**

19. What is the authority on which the most of people accept the Bible as divine? **The testimony of others.**

20. What evidence affords a probability that the Bible comes from God? **The fact that it meets a need felt by every soul.**

21. What is the force of the argument from experience? **The heart that trusts the word, tests it, and proves its power.**

22. What is meant by the historic argument in behalf of Scripture? **That which builds up a systematic and complete demonstration of its truth.**

23. How was the Bible regarded by the people who lived nearest to the times and places of the events recorded in it? **It was fully accepted as authentic.**

24. What does their acceptance prove? **That it records facts and not fictions.**

25. What does the Bible contain, besides supernatural truths? **Many references to events of ordinary history.**

26. By what are its historical statements corroborated? **By ancient monuments, relics, ruins, and historians.**

27. By what other allusions is it tested? **By the geography, ethnology, manners, and customs of the ancient world.**

28. What is proved by these tests? **That it was written at the places and times claimed for it.**

29. What other test has been recently brought to bear upon Scripture? **The results of natural science.**

30. How do the teachings of true science accord with the statements of Scripture? **There is a remarkable harmony between the works of nature and revelation.**

31. What distinguishes the Bible from other books? **Its record of the most marvelous of all miracles, Jesus Christ.**

32. Why is the history and character of Christ itself an evidence of the truthfulness of Scripture? **Because no writers could have originated a life and character so wonderful.**

33. What are the facts relating to the construction of the books of the Bible? **They were written by many hands, in different countries, extending through many centuries.**

34. What characteristics does it nevertheless possess as a whole? **Unity of thought and steady development of doctrine.**

35. What does this prove? **That it had one author, and that one, God.**

36. What is the evidence of the Bible from its effects? **The noble characters which result from its teachings show a holy, divine origin.**

37. What is the statement of the Bible itself on the subject of its authorship. **"All Scripture is given by inspiration of God."** 2 Tim. 3. 16.

XII. PRINCIPAL VERSIONS OF THE BIBLE.

1. The Holy Scriptures, having been provided for a race of many languages, must of necessity be translated from its original Hebrew and Greek into the tongues of the nations.

2. The principal versions of the Scripture are the **Chaldee Paraphrases**, or Targums; the **Greek**, including the **Septuagint**; the **Syriac**; the **Latin**; and the **English**.

3. The word "Targum" is *Chaldee*, and means "version," or "explanation." Several of these Targums have come down to us.

4. The principal *Greek* version is called the *Septuagint*, which was made at the request of Ptolemy Philadelphus in Egypt, by seventy-two persons, about three hundred years B. C.

5. Several *Syriac* translations were made, the most celebrated being the Peshito, or literal.

6. The *Latin* translation, now known as the *Vulgate*, was made by Jerome between 385 and 405 A. D. By the Council of Trent it was ordained that "the Vulgate alone should be esteemed authentic."

7. *Nine noble names* are connected with the translation of the English Bible.

B. A. W. T. C. C. C. P. J.

1. Venerable Bede.

5. Miles Coverdale.

2. King Alfred.

6. Archbishop Cranmer.

3. John De Wyclif.

7. John Calvin.

4. William Tyndale.

8. Archbishop Parker.

9. King James I.

8. The present authorized version was suggested in **1603** during the reign of King James I. In **1604** the king appointed **54** men to engage in its translation. The names of **forty-seven** of these translators are known. The work was commenced in **1607**, and completed in **1611**.

9. Consult Chautauqua Text-Book No. 19, *Tenth Exercise*.

10. Commit the **C. L. S. C.** Catechism on Biblical Literature.*

1. Of how many books is the Bible composed? **Sixty-six—written by about forty different writers.**

2. How many years was the canon in the course of its construction? **About 1,500 or 2,000 years, from the times of Moses and Job to those of St. John.**

3. What may these different Scripture writings, taken together, be considered? **"One harmonious message of God spoken in many parts and many manners, BY men and TO men."**

4. In what language was the Old Testament originally written? **In Hebrew, except a few of the later writings, which were in the similar Chaldee dialect.**

5. At what time was the Old Testament canon completed? **About 400 years before Christ, by Ezra and Nehemiah.**

6. What are the Apocryphal books? **Certain books written by various Jewish authors between the close of the Old Testament history and the beginning of the New.**

7. Are they believed to possess divine inspiration and authority? **The Jews never considered them a part of the sacred writings, and they have no internal evidence of a divine origin.**

8. By whom only have they been considered a part of Scripture? **By the Roman Catholic Council of Trent, held A. D. 1546.**

9. What is the Samaritan Pentateuch? **A translation of the five books of Moses in the Samaritan dialect, which was made about 400 years before Christ, and has been in existence ever since that period.**

10. What is the Septuagint? **A translation of the Old Testament into the Greek language, which was made for the Jews at Alexandria about 280 B. C.**

11. What is the Peshito or Syriac version? **A very ancient translation of the Old and New Testaments into the Aramaic, the dialect of the Hebrews which was spoken in Palestine at the time of Christ.**

12. What is the Vulgate? **A translation of the Bible made by Jerome, 390 A. D., into the Latin or "common" language of his**

time, which has for a thousand years been the standard authority of the Roman Catholic Church.

13. For what purpose was Matthew's gospel written? **Matthew's gospel, the first written, was for the benefit of the Hebrew Christians, and to present Jesus as the Messiah of Israel.**

14. What are the characteristics of Mark's gospel? **It was written under the guidance of the Apostle Peter, and is remarkable for its definite and pictorial account of incidents in the life of Christ.**

15. What was the special aim of Luke's gospel? **To present Christ as the Saviour of the Gentile world.**

16. When and for what purpose was John's gospel written? **It was written at the close of the first century, in order to attest the complete divinity and humanity of our Lord.**

17. What ancient writers have borne testimony to the authority of the New Testament? **Papias, Irenæus, Tertullian, Justin Martyr, and others.**

18. By whom was the first translation of the Bible made into the English language? **A written translation, which remained in manuscript for centuries, was made by John de Wyclif, A. D. 1380.**

19. By whom was the first printed translation made? **By William Tyndale, the martyr, during the reign of Henry VIII.**

20. When was the authorized version of the Bible prepared? **In the reign of James I.; commenced in 1607 and completed in 1611, by forty-seven scholars.**

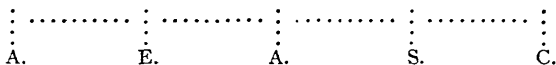
21. What is biblical hermeneutics? **The science of interpretation, which seeks to discover the true meaning of Scripture.**

22. What does the interpretation of Scripture demand? **Thoughtfulness, candor, and a devotional spirit.**

23. In what way should the Bible be studied? **1.) With regard to its unity, as one book. 2.) With reference to its several books, in their scope and relations. 3.) With understanding of its character, as a revelation of God's truth. 4.) With consideration of the varied and systematic arrangement of its contents. 5.) With candid purpose to discover the evident sense of what is written. 6.) With care to avoid fanciful and erroneous interpretations.**

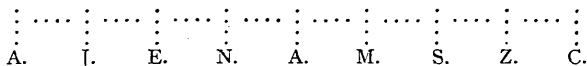
XIII. BIBLE HISTORY.

1. **Five important events divide the history recorded in the Bible into four periods of about 1,000 years each. These events rise as grand columns, marking the four millenaries of history up to the coming of Jesus Christ.**



[The creation of Adam, 4000 B.C., (more exactly, 4004;) the translation of Enoch, 3000 B.C., (3017;) the birth of Abram, 2000 B.C., (1996;) the dedication of Solomon's Temple, 1000 B.C., (1004;) the birth of Christ.]

2. **Nine important events** divide the history recorded in the Bible into *eight* periods of about 500 years each. These events mark the eight semi-millenaries of history up to the coming of Christ.



[Adam, 4000 B.C.; Jared, the father of Enoch, born 3500 B.C., (more exactly, 3544;) Enoch translated, 3000 B.C.; Noah began to build the ark, 2500 B.C., (2463;) Abram born, 2000 B.C.; Moses led Israel out of Egypt, 1500 B.C., (1491;) Solomon's Temple dedicated, 1000 B.C.; Zerubbabel's Temple dedicated, after the return from the captivities, (515;) then the birth of Christ.

3. **Sixty important names**, connected with the nine important events, are brought to our notice in the **study** of Bible history.

1. With **Adam**: Eve, Cain, Abel, Seth, and Enos, the son of Seth.
2. With **Jared**, the son of Enos: his grandfather, Cainan, and his father, Mahalaleel.
3. With **Enoch**, the son of Jared: his son, Methuselah, and his grandson, Lamech, the father of Noah.
4. With **Noah**: Shem, Ham, and Japheth.
5. With **Abram**: Sarah, Lot, Isaac, Jacob, Joseph, Job.
6. With **Moses**: Pharaoh, Aaron, Miriam, Zipporah, Caleb, Joshua, Gideon, Ruth, Samson, Samuel, Saul, David.
7. With **Solomon**: Rehoboam, Jeroboam, Elijah, Elisha, Zedekiah.
8. With **Zerubbabel**: Daniel, Esther, Ezra, Nehemiah.
9. With **Christ**: John the Baptist, Matthew, Mark, Luke, John, Paul, Jairus, Stephen, Peter, Zaccheus, Lazarus.

4. The Twelve Periods of Bible History.

PERIOD 1. From the *Creation* (4004 B.C.) to the *Deluge* (2348 B.C.)=1,656 years.

PERIOD 2. From the *Deluge* (2348) to the *Call of Abram* (1921)=427 years.

PERIOD 3. From the *Call of Abram* (1921) to the *Descent into Egypt* (1706)=215 years.

PERIOD 4. From the *Descent into Egypt* (1706) to the *Exodus* (1491)=215 years.

PERIOD 5. From the *Exodus* (1491) to the *Passage of the Jordan* (1451) =40 years.

PERIOD 6. From the *Passage* (1451) to the *Monarchy* (1095)=356 years.

PERIOD 7. From the *Monarchy* (1095) to the *Division* (975)=120 years.

PERIOD 8. From the *Division* (975) to the *Capture of Jerusalem* (587) =388 years.

PERIOD 9. From the *Capture of Jerusalem* (587) to the *Close of the Old Testament History* (397)=190 years.

PERIOD 10. From the *Close of Old Testament History* (397) to the *Beginning of the New* (6)=391 years.

PERIOD 11. From the *Beginning of the New Testament Period* (6 B.C.) to the *Ascension of Christ* (30 A. D.)=36 years.

PERIOD 12. From the *Ascension of Christ* (30) to the *Close of the Apostolic Period* (101)=71 years.

5. The Short Chain of History.

These periods may be easily fixed in the mind by the frequent repetition of the following links in the chain of Bible history: **Creation....Deluge....Abram....Egypt....Exodus....Jordan....Monarchy....Division....Captivity....Close of Old Testament....Beginning of New Testament....Ascension....Close of Apostolic Period.**

6. A Review Outline of Dates.

4004-2348=1656	1491-1451= 40	587-397=190
2348-1921= 427	1451-1095=356	397- 6=391
1921-1706= 215	1095- 975=120	6-30 A.D.= 36
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7. The Place of Prominent Characters in Bible History.

To which period does each of the following names belong:—

Stephen; Lot; Joseph; Ahab; Miriam; Paul; John Hyrcanus; Ruth; Balaam; Elijah; Isaiah; Ezra; John Baptist; Peter; Pilate; Hezekiah; Daniel; Job; Samson; Jonah; Enoch; Jacob; Pharaoh; Samuel; Seth; Shem; Jehu; Elisha; Elisabeth; Deborah; Nehemiah; Serug; Noah; Esther.

8. The Test of Dates.

As the following dates are recorded on the blackboard, or called out by the leader, let the Bible event connected with it be named: 2348; 1491; 4004; 1095; 1451; 101 A.D.; 975; 587; 6; 397; 1015; 1005; 1921.

9. Principal Events.

Name one important event connected with each of the following names:

Lot; Isaac; Esau; Zaccheus; Lot's wife; Ephron; Bethuel; Laban; Reuben; Potipherah; Amram; Jethro; Matthew; Bones of Joseph; Miriam; Jairus; Aaron; Hur; Marah; Rephidim; Peter; Taberah; Kibroth-Hattaavah; Caleb; Korah; Balaam; John; Joshua.

10. **Catechism of Bible History :***

1. What was the first event in the world's history? **Its creation by the power of God.**

2. Where was the earliest home of the human race? **In the district of country between the Caspian Sea, the Black Sea, and the Persian Gulf.**

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20. Name the six most eminent of the fifteen judges of Israel. **Othniel, the first; Deborah, the fourth; Gideon, the fifth; Jephthah, the ninth; Samson, the thirteenth; and Samuel, the last.**

21. By what six nations were the Israelites oppressed during the period

of the judges? **By the Mesopotamians, the Moabites, the Canaanites, the Midianites, the Ammonites, and the Philistines.**

22. What four great victories were won by the Israelites during this period? **Deborah's victory at Mount Tabor, Gideon's at the hill of Moreh, Jephthah's over the Ammonites, and Samson's slaughter of the Philistines at his death.**

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24. What defeat of Israel was followed by the captivity of the ark of God? **The defeat of Eben-ezer.**

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26. What were the leading events of his reign? **The relief of Jabesh-gilead, the achievements of Jonathan and of David, the destruction of the Amalekites, and the defeat on Mount Gilboa.**

27. What were the six most important places in the wanderings of David? **Adullam, Engedi, Maon, Ziph, and Ziklag.**

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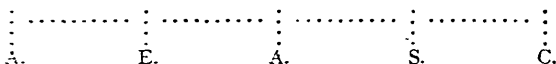
34. Where was Absalom slain? **In the wood of Ephraim, east of Jordan.**

35. What was the great event in the reign of Solomon? **The building of the temple, 1000 years before Christ.**

36. Under whom and when was the kingdom divided? **Under Rehoboam, 975 B.C.**

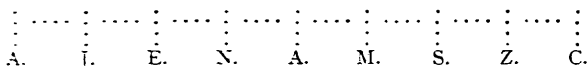
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* By Rev. J. L. Hurlbut.

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38. Name the five most important of its nineteen kings. **Jeroboam, the first king; Ahab, the most wicked; Jehu, the reformer; Jeroboam II., who reigned longest; and Hoshea, the last.**

39. What eminent prophets flourished in Israel during this period? **Elijah, Elisha, Jonah, and Hosea.**

40. By whom was Samaria taken and the kingdom of Israel destroyed? **By Shalmaneser, king of Assyria, B.C. 721.**

41. Who were noteworthy among the twenty kings of Judah? **Jehoshaphat, the most powerful; Manasseh, who reigned the longest; Hezekiah, the righteous; Josiah, the youthful reformer; and Zedekiah, the last of the kings.**

42. When was the kingdom divinely delivered from its enemies? **In the reign of Asa, from the Ethiopians; of Jehoshaphat, from the Arabians; of Hezekiah, from the Assyrians.**

43. What great prophets appeared during the history of Judah? **Isaiah, Micah, and Jeremiah.**

44. How was the kingdom of Judah destroyed? **By the capture and destruction of Jerusalem, B.C. 587.**

45. What three foreign kings reigned during the captivity? **Neb., the conqueror; Bel., the last king of Babylon; and Cy., the deliverer.**

46. What two great prophets appeared during the captivity? **Dan. and Eze.**

47. When were the Jews permitted to return to their own land? **B.C. 536, by the decree of Cyrus.**

48. What three leaders and reformers belong to the period of the restoration? **Zer. Ez. Ne.**

49. Name the four leading characters in the book of Esther. **A. H. M. E.**

50. What three prophets of the restoration closed the canon of the Old Testament? **H. Z. M.**

51. Into what four periods is the history of the Jews divided between the close of the Old Testament history and the beginning of the New? **1.) The Persian dominion—about 70 years. 2.) The Grecian supremacy—about 160 years. 3.) The Maccabean independence—about 100 years. 4.) The Herodian rule—about 40 years.**

52. What great persecutor of the Jews ruled during the Grecian period? **Antiochus Epiphanes. B.C. 157.**

53. What brave Jewish leader was the liberator of his people from the Grecian power? **Judas Maccabeus. B.C. 166.**

54. What ruler of the Maccabean family first assumed the title of king? **Aristobulus I. B.C. 107.**

55. By whom was Judea reduced to a dependency of Rome? **By Pompey, B.C. 63.**

56. What able but wicked man was made by the Romans king of Judea? **Herod the Great.**

57. What great prophet began the New Testament history? **John the Baptist, the son of Zacharias and Elisabeth.**

58. Name four places associated with the early years of our Saviour. **Beth. Eg. Naz. Jer.**

59. With what did the public life of Christ begin? **With his baptism, fasting, and temptation.**

60. Name four events in the first year of Christ's ministry. **1.) The first miracle. 2.) The first passover. 3.) The call of the first disciples. 4.) The first circuit of Galilee.**

61. What four leading events took place in the second year of Christ's ministry? **1.) The miracle of Bethesda. 2.) The call of the twelve. 3.) The death of John the Baptist. 4.) The miracle of the five loaves.**

62. What were four great events in the last year of Christ's life on earth? **1.) The transfiguration. 2.) The raising of Lazarus. 3.) The passion and resurrection. 4.) The ascension.**

63. What great event took place ten days after the ascension of Christ? **The descent of the Holy Ghost at Pentecost.**

64. What two conversions marked an era in the early history of the Church? **The conversion of Cornelius, the first Gentile Christian, and of Paul, the apostle to the Gentiles.**

65. What were the leading places visited by Paul on his first missionary journey? **Cyprus, Antioch in Pisidia, Iconium, and Lystra.**

66. Name the provinces traversed during Paul's second missionary journey. **Syr. Cil. Phr. Gal. Mac. Acha. Lyd.**

67. What were the principal places of his third journey? **Eph. Phil. Tro. Mil. Ty. Ces. Jer.**

68. Who were four important companions and helpers of Paul in his labors? **Barnabas, Silas, Timotheus, and Luke.**

69. What great event took place about A.D. 70? **The destruction of Jerusalem and the final extinction of the Jewish state.**

70. Who was the last of the apostles? **John, who was banished to the Isle of Patmos about A.D. 96.**

71. To what age did he live, according to tradition? **To the age of 100 years.**

XIV. BIBLE CHRONOLOGY.

1. *Chronology* is the science of time. By it we are able to arrange events in the order of time in which they occurred.

2. *Bible Chronology* shows "the time and relations of the numerous persons and events which appear in Bible history."

3. Early writers were not careful in noting dates. They had no fixed

eras from which to count ; they were in the habit of using round numbers ; they were inexact in settling the length of years and months ; there was great difference in dividing the day.

4. And yet the study of chronology is important, as it shows the relations of cause and effect ; gives insight into the rapid deterioration in races ; gives force to the prophetic argument ; corroborates incidental references in biblical history, illustrates the power of continued influences on character.

5. *No standard era* is adopted in our Bible. The Greeks had their standard in the era of Olympiads **776 B.C.** ; the Romans in the foundation of Rome, **753 B. C.** The Bible estimates sometimes from the departure of Israel from Egypt : Numbers **1. 1 ; 33. 38** ; from the accession of the Kings : **1 Kings 15. 1, 9, 25, 33 ; 2 Kings 18. 13 ;** Ezekiel uses two eras : **Ezek. 1. 1, 2 ; 8. 1 ; 20. 1.** The Jews sometimes reckoned from the return from captivity, **Ezra 3. 8.**

6. *Archbishop Usher's* chronology is employed in King James' version :

- | | |
|--|---|
| 1. Creation, B. C. 4004. | 6. Foundation of Solomon's Temple, 1012. |
| 2. Deluge, 2348. | 7. Destruction of Solomon's Temple, 588. |
| 3. Birth of Abram, 1996. | 8. Birth of Christ, 4. |
| 4. Abram called from Haran, 1921. | |
| 5. Exodus, 1491. | |

7. There are *differences* among scholars in their computation of Biblical periods. For example, the Hebrew Bible makes the period from the Creation to the Flood **1656** years ; the Samaritan Scripture, **1307** years ; the Septuagint, **2262** ; and Josephus, **2256.**

8. These differences *do not affect the integrity* of the Bible, because the book itself does not pretend anywhere to give a complete chronological system. The difficulties usually arise from different readings of the original, and tend to incite careful investigation. If Bible chronology were essential to moral and spiritual results, it would be more important to be able definitely to settle the difference of a few years in the several periods of its history.

9. For a most satisfactory discussion of Bible chronology, and for helpful charts and directions for remembering this department of research, the student's attention is called to "The Chronology of Bible History, and how to Remember It," by Rev. C. Munger. New York : Phillips & Hunt, 805 Broadway ; Hitchcock & Walden, Cincinnati and Chicago.

10. Make brief outlines of Bible history, containing a few facts. Drill the children of your household upon them. Enlarge the outlines and continue the drill. Use the home blackboard. Consult Chautauqua Text-Book, No. 3, pages 20-31 and 42.

Table of Hebrew Times and Festivals.

Hebrew Months.	Nearly corresponding with our	Months of the Sacred Year.	Months of the Civil Year.	Seasons.	Festivals.
Abib, or Nisan, Exod. 12. 2, 18. " 13. 4. Esth. 3. 7.	April.	1st	7th	Rain.	14. Paschal lamb killed. 15. PASSOVER. 16. First-fruits of barley harvest presented to the Lord. 21. Passover ended.
Iyar, or Zif, 1 Kings 6. 1.	May.	2d	8th		
Sivan, Esth. 8. 9.	June.	3d	9th	DRY SEASON.	6. PENTECOST. First-fruits of wheat presented to the Lord.
Tammuz. Ezek. 8. 14.	July.	4th	10th		
Ab.	August.	5th	11th		
Elul, Neh. 6. 15.	September.	6th	12th		9. Temple taken on this day by the Chaldeans, and afterward by the Romans.
Ethanim, or Tishri, 1 Kings 8. 2.	October.	7th	1st	Early Rain.	1. Feast of Trumpets. 10. Day of Atonement. 15. FEAST OF TABERNACLES. 22. Last day of the Feast.
Marcheshvan, or Bul, 1 Kings 6. 38.	November.	8th	2d		
Chisleu, Zech. 7. 1.	December.	9th	3d	RAINY SEASON.	25. Feast of the Dedication of the Temple.
Tebeth, Esth. 2. 16.	January.	10th	4th		
Shebat, Zech. 1. 7.	February.	11th	5th		
Adar, Esth. 3. 7. Ve-Adar is added here when necessary.	March.	12th	6th	Latter.	14 and 15. Feast of Purim. Esth. 9. 18-21.

Physical Features of Palestine,

SHOWING THE PROGRESS OF THE SEASONS, THE PREVAILING WINDS AND WEATHER, FOR EACH MONTH IN THE YEAR.

	PROGRESS OF THE SEASONS.	WIND.	WEATHER.
Jan.	Country verdant with young corn; groves and meadows adorned with many flowers. Oranges begin to ripen.	N. W., N., N. E.	Heavy rains; thunder storms. Occasionally snow and thin ice; ground never frozen.
Feb.	Almond-tree and peach-tree in blossom; in the lower and warmer parts, orange-tree laden with ripe fruit.	N. W., N., N. E.	Heavy rains, etc., in Jan. and Feb., called by the Arabs the "fathers of rain."
March.	All trees in full leaf, many in bloom. In the lowlands, orange and lemon trees laden with fruit. Palm-tree blossoms; barley ripening.	W.	Rain, hurricanes, sometimes snow; rivers much swollen.
April.	Fruits of oleaster and white mulberry ripen. Barley harvest; wheat harvest beginning.	S.	Occasionally rain; sometimes Sirocco from the S. E.
May.	PRINCIPAL HARVEST MONTH, especially of wheat. Apricots and apples ripen, (in Jordan valley vegetation withered and burnt up.)	S.	Rain very seldom; from this to Sept. no rain occurs.
June.	Almonds ripe. (Beyrouk honey of the Jordan valley collected in May, June, and July.) Grapes begin to ripen.	E.	Frequent hot winds, (Simoons;) air motionless.
July.	Various fruits—apples, pears, plums, etc. Grapes fully ripe. Pumpkins. Harvest of corn in the higher mountains.	E.	Greatest heat in general; sky serene.
Aug.	PRINCIPAL FRUIT MONTH. Grapes, figs, etc.; in the plains, walnut and olive.	E.	Dews begin to fall; at times large and dense clouds, (Nile clouds.)
Sept.	COMMENCEMENT OF VINTAGE. Harvest of the dourra and maize. Cotton and pomegranate begin.	N. E.	Much lightning without thunder; very rarely rain.
Oct.	END OF VINTAGE. Gathering of cotton. Plowing and sowing commence. Pistachio-nuts ripen.	N. E.	Dews very heavy; autumnal rains begin.
Nov.	MONTH OF PLOWING AND SOWING. Rice harvest. Fig-tree laden with fruit. Orange and citron trees in bloom.	N. W., N., N. E.	Rainy month. Thunder storms. Rains from the W. or S. W.
Dec.	Trees lose their leaves. The brown and desolate plains and deserts become green pastures.	N. W., N., N. E.	Rainy, etc. In Dec., Jan., and Feb., greatest amount of rain in the year.

XV. BIBLE GEOGRAPHY.

1. The Earliest Geography.

1. The earliest lessons in geography we find in *Genesis*, the first book of the Holy Bible.
2. The earliest division of the earth's surface we find in Gen. 1. 10: "And God called the dry land **EARTH**; and the gathering together of the waters called he **SEAS**."
3. The earliest countries mentioned in Genesis are
Eden. Gen. 2. 8. **Nod**. Gen. 4. 16.
Havilah. Gen. 2. 11; 25. 18. **Ethiopia**. Gen. 2. 13.
Assyria. Gen. 2. 14.

[NOTE. Eden, either near Ararat, or farther south, near the Persian Gulf. The old and earthly Eden we may never find. The heavenly Eden we may seek, and enter, and enjoy. Havilah and Nod are equally unknown. Assyria lay beyond the *Tigris or Hiddekel River*, with *Nineveh* as its capital, and Ethiopia probably lay on both sides the *Red Sea*, in Arabia and Egypt.]

4. The earliest river mentioned in Genesis is
 The river of Eden, with its four heads or branches: **Pison**, **Gihon**, **Hiddekel**, and **Euphrates**. Gen. 2. 10-14.

[NOTE. The latter two are claimed by many to be identical with the double river *Tigris* and *Euphrates*; defining the lands of *Mesopotamia* and *Babylonia*, rising among the mountains of Armenia near the Black and Caspian Seas, and emptying into the Persian Gulf. *Pison* and *Gihon* may be the present *Halys* and *Araxes*.]

5. The earliest mountain mentioned in Genesis is
Mount Ararat. Gen. 8. 4.

[NOTE. The same word is elsewhere rendered *Armenia*. 2 Kings 19. 37. It probably defines the extensive highlands of Armenia, 3,000 or 4,000 feet above the level of the sea. Two of the highest points, which have been called the "Mountains of Ararat," are respectively 13,420, and 17,750, feet above the sea.]

6. The earliest city mentioned in Genesis is
Nod, about which we know nothing.

Find all these places, as far as possible, and all that follow, on a map.

2. Old Testament Geography.

1. From Adam to Noah the principal home of the race was in the great valley of the **Euphrates**, or in its neighborhood. This includes **Armenia**, **Assyria**, **Media**, **Mesopotamia**, **Chaldea**, and **Persia**. It is a region of great beauty and fertility, watered by the **Tigris** or **Hiddekel**, and by the **Euphrates**. North of this region are the **Black** and **Caspian Seas**,

while on the south is the **Persian Gulf**. In **Armenia** are the **Mountains of Ararat**.

CLASSIFICATIONS:

1. Lands or countries : **A. A. M. M. C. P.**
2. Waters : **T. E. B. C. P.**
3. Mountains : **A.**

2. From Noah's covenant after the flood until the dispersion at **Babel**—about one hundred years—the race seems to center in the plains of **Shinar**, or **Chaldea**, or **Babylonia**. After the dispersion, the descendants of Noah were scattered to various parts of the Eastern Hemisphere in **Europe**, **Asia**, and **Africa**.

3. The eleven tribes of **Canaan** made **Palestine** or **Canaan** their home. This land was afterward given to Abram by the Lord, and he removed there, crossing the **Desert of Arabia**, which lies between **Mesopotamia** and **Canaan**, crossing the river **Jordan**, stopping at **Shechem**, at **Bethel**, and **Ai**, making a short visit down to **Egypt**, finally settling at **Hebron**. He also had interests at **Gerar** and **Beersheba**. Here his sons and grandsons were born. At **Mt. Moriah**, where **Jerusalem** was afterward built, he took Isaac as an offering to the Lord. At **Hebron** he lived when **Sodom** and **Gomorrah** were destroyed. Here, too, his wife Sarah was buried in the cave of **Machpelah**. Isaac's wife Rebecca was brought from **Mesopotamia**, or **Padan-Aram**, where Abram spent his early life, and to the same region did Jacob go when he fled from Esau. On his way he stopped at **Bethel**, where he had his wonderful dream. After several years he returned with the large family he had gotten in **Padan-Aram**. He came to **Canaan** by the way of **Gilead**, the brook **Jabbok**, **Peniel**. Having crossed the **Jordan**, he went to **Shechem**, **Bethel**, and **Bethlehem**, where his beloved wife Rachel died. Jacob afterward settled in **Hebron**; while here his son Joseph was sold into **Egypt**. After his death in **Egypt** his body was returned to the cave of **Machpelah** for burial.

CLASSIFICATION:

1. Lands : **C. Desert of A. E. P.-A.**
2. Waters : **J. J.**
3. Towns : **S. B. A. H. G. B. S. G. S.**
4. Mountains : **M. G.**

4. Joseph having come down to the land of **Egypt**, very soon the whole family of Jacob was there. After Joseph's death the Hebrews became bondmen. Then, in course of time, Moses was born, hidden by the **River Nile**, taken into the royal palace, probably at **Memphis** or **Zoan**. He

afterward left Egypt for the desert of **Midian** or **Sinai**, where God appeared to him in the burning bush. He returned to **Egypt**, led Israel over the **Red Sea**, down the desert and by **Marah**, **Elim**, the **Wilderness of Sin** and **Rephidim** to **Sinai**. They journeyed northward after about a year by the way of **Taberah**, **Kibroth-Hattaavah**, and **Hazer-oth** to **Kadesh-Barnea**. Then they wandered for thirty-eight years, and returned to **Kadesh**. Thence they went by **Mt. Hor** (where Aaron died) to "compass the land of **Edom**." Going northward from the **Gulf of Akabah**; they came to **Moab**. Here Moses went to the top of **Mt. Nebo** or **Pisgah** and died.

CLASSIFICATION:

1. Lands: **E. A. E. M.**
2. Waters: **N. R.-S. Gulf of A.**
3. Mountains: **S. H. N.**
4. Cities or towns: **M. Z.**
5. Stations: **M. E. S. R. S. T. K.-H. H. K.-B.**

5. Joshua led Israel over the river **Jordan**. They then took possession of the land, captured its principal cities: **Jericho**, **Ai**, **Hebron**, etc. They assembled in the valley between **Mt. Ebal** and **Mt. Gerizim**. The ark was set up at **Shiloh**. The land was divided into thirteen sections or tribal divisions. The six cities of refuge were appointed: **Kadesh**, **Shechem**, **Hebron**, **Bezer**, **Ramoth-Gilead**, and **Golan**. At **Shechem** Joshua gave his parting counsels to the people. After Joshua the judges held sway over parts of the land, although their enemies were very strong and often kept them in subjection. From **Mesopotamia**, **Moab**, **Philistia**, **Midian**, and elsewhere, they came to terrify, capture, rob, and enslave the weak Israelites. During the time of **Deborah** a great battle was fought on the plains of **Esdraelon**, near **Mt. Tabor**, **Mt. Carmel**, **Mt. Gilboa**, and **Little Hermon**. Through this plain runs the river **Kishon**.

CLASSIFICATION:

1. Lands: **C. M. M. P. M.**
2. Waters: **J. K.**
3. Mountains: **E. G. T. C. G. H.**
4. Tribal Divisions: **J. S. B. D. E. M. I. Z. A. N. G. R. M.-E.**
5. Cities and towns: **J. A. H. K. S. B. R.-G. G.**

6. Saul, David, and Solomon reigned for forty years each over the land of Palestine. Its borders in the time of Solomon reached to the **Euphrates** on the east, to **Egypt** on the south-west, and well into **Arabia Petrea** on the south. His ships sailed from the ports of **Elath** and **Ezion-**

Gaber, on the eastern arm of the **Red Sea**, and from **Joppa** on the **Mediterranean**. They sailed as far as **Tarshish**. The beautiful **Jerusalem**, which on its hills—**Moriah**, **Ophel**, **Akra**, **Zion**, and **Bezetha**—sat like a queen of a glorious realm. On the east was the **Mt. of Olives**, southward were **Bethlehem** and **Hebron**, northward the cities of **Gibeon**, **Bethel**, **Shiloh**, **Shechem**, and beyond were **Damascus** and **Tadmor** of the desert.

CLASSIFICATION: 1. Lands: **P. E. A.-P. T.** 2. Waters: **E. R. M.**

3. Mountains: **M. O. A. Z. B. O.** 4. Cities and towns: **E. E.-G.**

J. J. B. H. G. B. S. S. D. T.

7. After the death of Solomon—division. The *ten* tribes seceded. The *two* tribes—Judah and Benjamin—remained loyal. Strife, invasion, war, idolatry, famine, pestilence, captivity—this is the story of about four hundred years. The Israelites were at last led as captives to Assyria—the Jews to Chaldea. In the history of the captivities, and the return, we become familiar with the names of **Media**, (the land of the Medes,) and of **Persia**, (the land of the Persians,) and with the cities of **Babylon**, **Nineveh**, and **Shushan**, and again meet by the **Euphrates River**. From "**Eden**," the place of pleasure, peace, and purity, to the "**Rivers of Babylon**," where captives "wept as they remembered **Zion**," is not, geographically, a great distance; but, in passing from one to the other in our historical studies, what a circle of sin and sorrow we have swept!

CLASSIFICATION: 1. Lands: **A. C. M. P. E.** 2. Waters: **E.**

Rivers of B. 3. Cities: **B. N. S.**

3. New Testament Geography.

1. Jesus was born in **Bethlehem** of **Judea** when Herod was king, Augustus being emperor of the Romans. He was presented in the temple at **Jerusalem**; was taken from **Bethlehem** to **Egypt**, and returned from **Egypt** to **Nazareth**, where he spent his childhood. At twelve years of age he visited **Jerusalem**, and at thirty came from **Nazareth** to the **Jordan**, where he was baptized, probably at **Bethabara**. During the course of his three years' ministry he often visited **Jerusalem**, occasionally passing through **Samaria**, on one occasion stopping at **Sychar**—the **Shechem** of the Old Testament. He performed miracles at **Cana** of **Galilee**, and at **Capernaum**, on **Lake Tiberias**. He preached his famous sermon probably on **Tell Hattin**, raised the widow's son at **Nain**, healed the demoniacs at **Gadara**, fed the multitudes near **Bethsaida**, healed the daughter of a Syrophenician woman in the coast of **Tyre** and **Sidon**, was transfigured on **Mt. Hermon** or **Mt. Tabor**, raised Lazarus to life in **Bethany**, cured two blind men near **Jericho**, often visited **Bethany**, was ar-

rested at the **Garden of Gethsemane**, and crucified on **Calvary**. After his resurrection he visited **Emmaus**, **Lake Gennesareth**, and **Capernaum**, and finally ascended to heaven from **Olivet**, near **Bethany**.

CLASSIFICATION :

1. Countries: **Ju. Egy. Sam. Gal. Gad.**
2. Cities and towns: **Beth. Jer. Naz. Beth. Syc. Ca. Cap. Na. Beths. Ty. Si. Beth. Jer. Em.**
3. Waters: **Jord. Tib. or Gen.**
4. Mountains: **Tell H. Her. Tab. Oli.**

2. Soon after the ascension of Christ Saul was converted to the Christian faith, on his visit to **Damascus**, whither he went to persecute the Christians. Saul was born in **Tarsus**, a city of **Cilicia**, in **Asia Minor**. He was educated in **Jerusalem**, converted in **Damascus**, spent some time in **Arabia**, visited **Antioch** of **Syria**, traveled widely through **Asia Minor**, visiting **Perga**, **Antioch** in **Pisidia**, **Iconium**, **Lystra**, and **Derbe**. He passed on his second missionary tour from **Phrygia** and **Galatia** to **Mysia** and **Troas**. From **Troas** to **Samothracia**, **Neapolis**, and **Philippi**, where he and **Silas** were imprisoned, and the jailer converted. Thence he went to **Thessalonica**, **Berea**, **Athens**, **Corinth**, **Ephesus**, **Jerusalem**, and **Antioch** again. During Paul's third missionary tour he journeyed from **Antioch** through **Asia Minor**, to **Macedonia** and **Greece**, returning by **Ephesus**, **Tyre**, and **Cesarea** to **Jerusalem**. Afterward he was imprisoned in **Cesarea**, and thence taken as prisoner to **Rome**, going from **Cesarea** to **Sidon**, thence by **Cyprus** to **Cilicia**, **Crete**, **Melita**, **Syracuse**, **Rhegium**, **Puteoli**, **Appi Forum**, the "Three Taverns," to **Rome**.

CLASSIFICATION :

1. Countries: **Cil. As. M. Phryg. Gal. Mys. Mac. Gr.**
2. Cities and towns: **Dam. Tar. Jer. Ant. Ant. Per. Ico. Lys. Der. Tro. Neap. Phil. Thess. Ber. Ath. Cor. Eph. Ty. Ces. Sid. Syr. Rhcg. Put. A. F. Three T. Ro.**
3. Waters: **Med. Æg.**
4. Islands: **Samo. Cyp. Mel.**

3. The Apostle John lived chiefly in **Jerusalem**, and in his later years in **Ephesus**. He was exiled to the **Isle of Patmos**, where, under divine inspiration, he wrote letters to the Seven Churches in **Asia Minor**: **Ephesus**, **Smyrna**, **Pergamos**, **Thyatira**, **Sardis**, **Philadelphia**, and **Laodicea**. John finally died at **Ephesus**, about the year 99, aged between ninety and one hundred years.

- CLASSIFICATION: 1. Country: **As. M.** 2. Cities: **Jer. Eph. Smy; Pes. Thy. Sar. Phil. Laod.** 3. Island: **Pat.**

4. The River Jordan.

The Jordan has three *sources*, is connected with three *lakes*, or seas, and may be divided into three *sections*.

Its **Three Sources** are: 1.) The most important and northernmost—near *Hasbeiya*, between Lebanon and Hermon; 2.) At Cesarea Philippi, (now *Banias*;) 3.) At Dan, (now *Tel-El-Kady*.)

Its **Three Lakes** are: 1.) *Merom*, a triangular body of water about 3 miles in each direction; 2.) *Tiberias*, or the Sea of Galilee, 14 miles long and about 7 wide; 3.) *The Dead Sea*, or Lake Asphaltum, 46 miles long and 10 wide.

Its **Three Sections** are: 1.) From about *Hasbeiya* to *Merom*, including the other sources—a distance of about 25 miles; 2.) From *Merom* to the Sea of Galilee, including both of these bodies of water—about 30 miles; 3.) From the south end of the Sea of Galilee to the south end of the Dead Sea—about 107 miles.

Distances, Depressions, etc. 1.) From the northern source by *Hasbeiya* to the south end of the Dead Sea, about 162 miles in a straight line, as the crow flies. 2.) Following the tortuous course of the river Jordan, the distance is increased from 162 to about 300 miles. 3.) The level of the Jordan at *Hasbeiya* is 1,700 feet above the Mediterranean; at *Dan* is 647 feet above; at *Merom* 120 feet above; at *Tiberias* 653 feet below the level of the Mediterranean; at the *Dead Sea* 1,300 feet below. The total fall of the Jordan, therefore, is 3,000 feet. 4.) The Jordan varies in width from 80 to 150 feet; in depth from 5 to 12 feet. At its mouth it is 180 feet wide and 3 deep.

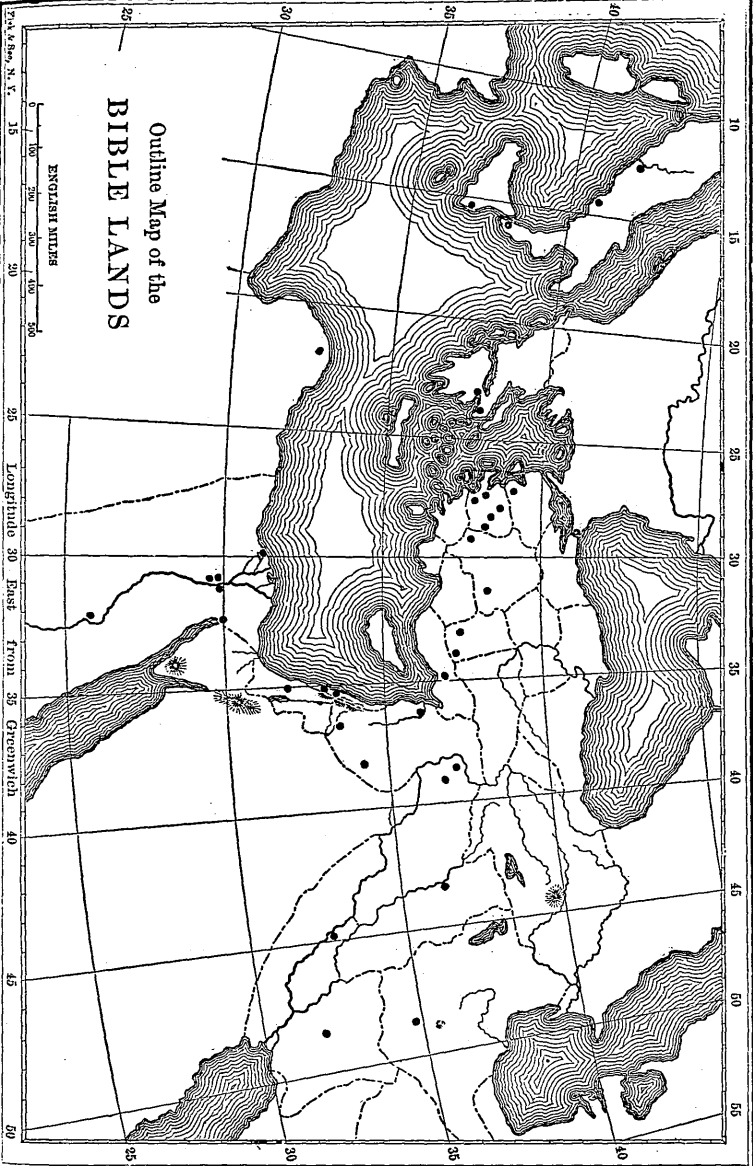
Scripture Incidents. Consult Gen. 13. 10; Gen. 19; Gen. 32. 10; Joshua, chapters 3, 4, and 5; Ps. 114. 3; Judges 8. 4; Judges 10. 9; 2 Sam. 2. 29; 2 Sam. 17. 22; 2 Sam. 19. 15, 31; 1 Chron. 19. 7; 2 Sam. 17. 24; 2 Kings 2. 6-8; 2 Kings 2. 14; 2 Kings 6. 2-7; Matt. 3. 5, 6; Mark 1. 6; John 1. 28; Luke 3. 21, 22.

Questions, etc. Where are the three *sources* of the Jordan? What are its three *lakes*? What its three *sections*? Give the air-line and course-length of the Jordan. Give its altitude as compared with the Mediterranean Sea at *Merom*, *Tiberias*, and *Dead Sea*. Give the principal Bible events associated with the Jordan and its lakes.



Outline Map of the BIBLE LANDS

ENGLISH MILES



Longitude 30 East from 35 Greenwich

5. Map Studies.

1. BIBLE LANDS.

FIRST.—THE PRINCIPAL COUNTRIES.

I. Armenia,	XX. Macedonia,
II. Media,	XXI. Greece,
III. Parthia,	XXII. Lycia,
IV. Persia,	XXIII. Caria,
V. Susiana,	XXIV. Lydia,
VI. Chaldea,	XXV. Mysia,
VII. Assyria,	XXVI. Bithynia,
VIII. Mesopotamia,	XXVII. Paphlagonia,
IX. Syria,	XXVIII. Pontus,
X. Phenicia,	XXIX. Cappadocia,
XI. Canaan,	XXX. Cilicia,
XII. Philistia,	XXXI. Pamphylia,
XIII. Arabia Deserta,	XXXII. Pisidia,
XIV. Arabia Felix,	XXXIII. Lycaonia,
XV. Arabia Petrea,	XXXIV. Phrygia,
XVI. Egypt,	XXXV. Galatia,
XVII. Ethiopia,	XXXVI. Thracia,
XVIII. Libya,	XXXVII. Illyricum.
XIX. Italy,	

SECOND.—SEAS, GULFS, AND MOUNTAINS.

A. Mediterranean Sea,	I. Gulf of Suez,
B. Adriatic,	K. Gulf of Akabah,
C. Ægean,	L. Mountains of Ararat,
D. Marmora,	M. Mount Seir,
E. Black,	N. Mount Hor,
F. Caspian,	O. Mount Sinai,
G. Persian Gulf,	P. Mountains of Lebanon.
H. Red Sea,	

THIRD.—CITIES AND TOWNS.

[The figures to the right of each name indicate its distance in English miles from Jerusalem. These distances are not, perhaps, perfectly accurate in every case, but as nearly so as we can make them on so small a map.]

1. Ecbatana 780	5. Ur..... 435
2. Susa..... 760	6. Haran..... 425
3. Babylon 560	7. Tadmor..... 230
4. Nineveh..... 570	8. Damascus 136

9. Tyre	105	23. Laodicea	500
10. Sidon	125	24. Sardis	550
11. Jerusalem.		25. Philadelphia	540
12. Suez	200	26. Thyatira	600
13. Cairo	260	27. Pergamos	620
14. Pyramids	270	28. Ephesus	540
15. Memphis	275	29. Smyrna	600
16. Alexandria	300	30. Athens	780
17. Cyrene	790	31. Corinth	830
18. Antioch (Syria)	300	32. Constantinople	700
19. Tarsus	325	33. Syracuse	1,150
20. Derbe	380	34. Rhegium	1,125
21. Lystra	390	35. Puteoli	1,300
22. Antioch (Phrygia)	480	36. Rome	1,450

2. PATESTINE.

FIRST.—TRIBES AND OTHER DIVISIONS.

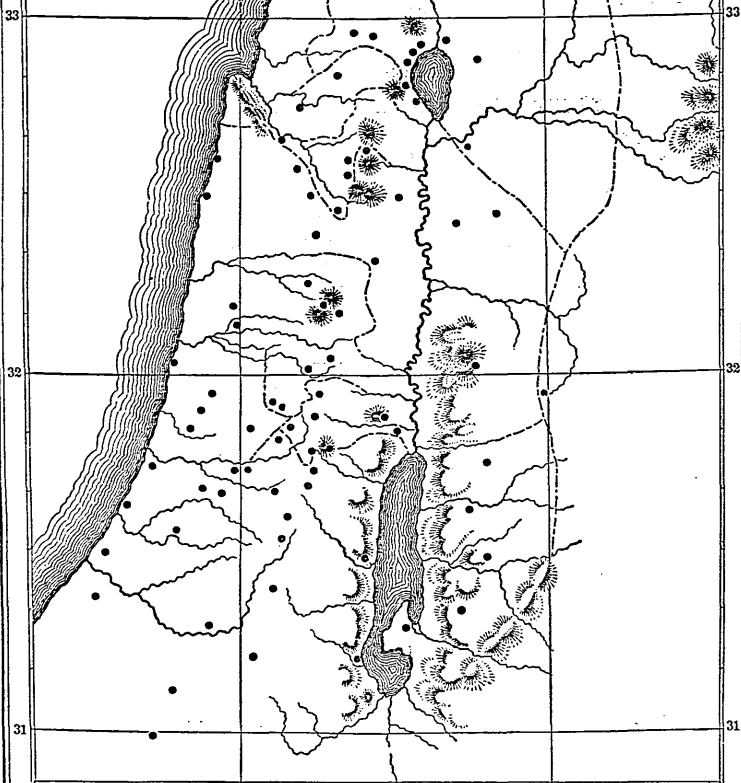
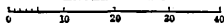
I. Judah,	XIII. Reuben,
II. Simeon,	XIV. Phenicia,
III. Benjamin,	XV. Philistia,
IV. Dan,	XVI. Idumea or Edom,
V. Ephraim,	XVII. Moab,
VI. Manasseh,	XVIII. Amorites,
VII. Zebulun,	XIX. Gilead,
VIII. Issachar,	XX. Bashan,
IX. Asher,	XXI. Auranitis,
X. Naphtali,	XXII. Trachonitis,
XI. Manasseh, (East,)	XXIII. Gaulanitis,
XII. Gad,	XXIV. Iturea.

SECOND.—MOUNTAINS AND WATERS.

A. Lebanon,	K. Safed,
B. Anti-Lebanon,	L. Tell Hattin,
C. Hermon,	M. Tabor,
D. Hauran,	N. Little Hermon,
E. Gilead,	O. Gilboa,
F. Abarim,	P. Carmel,
G. Ebal,	Q. Mediterranean Sea,
H. Gerizim,	R. Dead Sea,
I. Quarantania,	S. Sea of Galilee,
J. Olivet,	T. Waters of Mcrom.

Outline Map of
PALESTINE

ENGLISH MILES



THIRD.—CITIES AND TOWNS.

[The figures to the right of each name indicate its distance in English miles from Jerusalem.]

1. Beirut.....	145	30. Salem.....	29
2. Damascus.....	136	31. Joppa.....	32
3. Sidon.....	120	32. Gilgal.....	17
4. Kanah.....	100	33. Shiloh.....	18
5. Dan.....	105	34. Nether Beth-horon.....	12
6. Cesarea Philippi.....	106	35. Upper Beth-horon.....	10
7. Kedesb.....	95	36. Bethel.....	10
8. Safed.....	85	37. Ramah.....	6
9. Ramah.....	80	38. Jericho.....	17
10. Chorazin.....	80	39. Gilgal.....	18
11. Bethsaida.....	78	40. Jerusalem.....	
12. Capernaum.....	77	41. Bethany.....	2
13. Magdala.....	75	42. Ramoth-gilead.....	36
14. Tiberias.....	71	43. Aroer.....	38
15. Cana.....	70	44. Zoar.....	38
16. Nazareth.....	65	45. Lydda.....	21
17. Bethsaida (East).....	83	46. Ramleh.....	21
18. Gadara.....	65	47. Ekron.....	22
19. Endor.....	58	48. Ajalon.....	11
20. Nain.....	55	49. Emmaus.....	7
21. Jezreel.....	53	50. Kirjath-jearim.....	9
22. Bethshean.....	50	51. Bethlehem.....	5
23. Dothan.....	40	52. Askalon.....	38
24. Megiddo.....	52	53. Eglon.....	30
25. Cesarea (Palestine).....	52	54. Hebron.....	18
26. Jabesh-Gilead.....	50	55. Engedi.....	21
27. Gilgal.....	28	56. Gaza.....	45
28. Samaria.....	32	57. Gerar.....	50
29. Shechem.....	29	58. Beersheba.....	40

6. Outlines.

1. BIBLE LANDS.

FOUR DISTRICTS.

1. N. and E. EUPHRATES.—Ar. Mes. El. As. Me. Par. Ch. Ind.
2. Bet. E. and MEDITER.—Ar. Phe. Ca. Phil. Syr.
3. S. of MEDIT.—Li. Eth. Eg.
4. N. of MEDIT.—Ma. Gr. It. Sp. As. M.

2. PRINCIPAL BIBLE WATERS.

SEAS.—Med. D. R. G. Adr. Æg.

RIVERS.—Ti. Eu. Jo. Ja. Kis. Ni. Ki. Ab. Phar.

3. PRINCIPAL BIBLE MOUNTAINS.

Ar. Mo. Gi. Si. Gil. Ne. Ac. Ho. Ta. Si. Ca. He. Eb. Ger. Oph. Bez. Ol.

4. BIBLE CITIES.

1. CITIES NEAR THE SEA.—Cy. Al. Ga. Jop. Ces. Ty. Si. Se. An. Tar. Per. Mil. Eph. Smy. Phil. Thess. Ath. Cor. Rhe.

2. CITIES ON ISLANDS.—Sal. Fair H. Phe. Rho. Syr.

3. CITIES NEAR RIVERS.—Al. Cai. Mem. The. Jer. Beth. Cap. Bab. Nin. Ro.

4. GREAT INLAND CITIES.—Jer. Pal. Dam.

5. CITIES OF ASIA MINOR.—T. I. M. P. S. E. L. A. D.

5. CITIES IN PALESTINE.

1. CITIES BY THE SEA.—G. A. A. J. C. D. A. A. T. S. S. B.

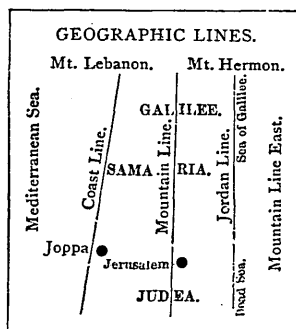
2. CITIES OF JUDEA.—J. J. J. E. H. B. B. B. B. L.

3. CITIES OF SAMARIA.—G. L. D. D. C. S. S. S. S. S.

4. CITIES OF GALILEE.—B. B. C. C. C. C. D. E. K. M. N. N. T.

5. CITIES N. E. AND E. OF THE JORDAN AND DEAD SEA.—D. G. B. T. M. H. A. Z.

6. PALESTINE.



EXPLANATION OF THE OUTLINE CHART.

1. Four lines drawn from the north through Palestine to Arabia Petrea will enable us to form an idea of the topography of the land.

(1.) The *Coast line* extends along the Mediterranean Sea.

- (2.) The *Mountain line* reaches southward through Galilee, Samaria, and Judea.
 - (3.) The *Jordan line* follows the Jordan River, and passes through the Sea of Galilee and the Dead Sea.
 - (4.) The *Mountain line east* of the Jordan reaches from Mt. Hermon southward.
2. The highest mountain of Palestine is Dhor-el-Khordib, a peak of Mt. Lebanon, 10,051 feet above the level of the Mediterranean. According to the very latest survey, the level of the Dead Sea is 1,292 feet below that of the Mediterranean. Mt. Olivet, 2,665 feet above ; Mt. Zion, 2,550, and Mt. Moriah, 2,440.

7. THE MOUNTAINS OF GOSPEL HISTORY.

1. The mountain on which the temple stood. **Mo.** 2 Chron. 3. 1.
2. The mountain on which Jesus was tempted. **Quarantania.** Matt. 4. 5, 8.
3. The mountain of the Beatitudes. **Tell H.** Matt. 5. 1-14.
4. The mountain of the Samaritan temple. **Geriz.** John 4. 21.
5. The mountain of Christ's midnight prayer. **Unknown.** Luke 6. 12.
6. The mountain of the transfiguration. **Tab., or Herm.** Matt. 17. 1.
7. The place (mountain?) of the crucifixion. **Calv.** Luke 23. 33.
8. The mountain of the reunion in Galilee. **Unk.** Matt. 28. 16.
9. The mountain of the ascension. **Oli.** Acts 1. 12.

8. TRIBAL DIVISIONS OF CANAAN UNDER JOSHUA.

- | | |
|-------------------------------|-----------------------------|
| 1. SOUTH CLUSTER. J. S. B. D. | 3. NORTH CLUSTER. Z. A. N. |
| 2. CENTRAL CLUSTER. E. M. I. | 4. EAST CLUSTER. M—E. G. R. |

9. PROVINCES OF ASIA MINOR.

1. WESTERN PROVINCES.—Ly. Ca. Lyd. Mys.
2. NORTHERN PROVINCES.—Bith. Paph. Pont.
3. SOUTHERN PROVINCES.—Ci. Pi. Pam.
4. CENTRAL PROVINCES.—Phyrg. Gal. Cap. Lyc.

10. MAP THOUGHTS.

1. In going from Egypt to Jerusalem in a straight line, *through* or *near* what countries, seas, rivers, cities, deserts, must we pass?
2. In going from Jerusalem to Damascus?
3. In going from Damascus to Athens?
4. In going from Athens to Rome?
5. In going from Rome to Babylon?
6. In going from Babylon to Ararat?

XVI. BIBLE BIOGRAPHY.

1. The wisdom and love of God are revealed in all history. God is King of kings, and, leaving men free, directs human affairs to the furtherance of human welfare.

2. Bible history is the manifestation of the divine purpose and power in human affairs. It may be compared to the works of a clock placed under a glass case for careful investigation that men may see how God operates in history.

3. In Bible history we have *representative characters* who are selected by the divine wisdom because of natural characteristics ; whose characters are by circumstances intensified, and by divine inspiration still further exalted.

4. We should be familiar with the principal characters of divine revelation, their virtues, defects, sins, experiences, character, and influence.

5. Fix in mind one hundred and fifty important Old Testament characters :

1. The first *man*, the first *mother*, the first *murderer*, the first *martyr*4

2. *Three* of the descendants of *Cain* : Jabal, Jubal, and Tubal-Cain.....3

3. The line from *Adam* to *Noah*.

<i>Sin</i>	<i>Early</i>	<i>Caused</i>	<i>Misery</i>	<i>Jesus</i>	<i>Early</i>
Seth	Enos	Canaan	Mahalaleel	Jared	Enoch
<i>Met</i>	<i>Legal</i>	<i>Necessity</i>			
Methuselah	Lamech	Noah.....			

4. The *three sons* of Noah : Shem, Ham, and Japheth.....3

5. The line from *Shem* to *Abram* :

<i>Sin</i>	<i>And</i>	<i>Superstition</i>	<i>Enervated</i>	<i>Pagan</i>
Shem	Arphaxad	Salah	Eber	Peleg
<i>Races</i>	<i>Select</i>	<i>Nation</i>	<i>Then</i>	<i>Announced</i>
Reu	Serug	Nahor	Terah	Abram.....

6. The *eleven tribes* descended from *Canaan*, who was the fourth son of Ham.

Sidonians, Hittites, Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, the ancient dwellers in the land of Canaan.....11

7. The *three wives* of *Abraham* : Sarah, Hagar, and Keturah... 3

8. The *two sons* of *Abraham* : Ishmael and Isaac2

9. The *two sons* of *Isaac* : Jacob and Esau.....2

10. The *four wives* of *Jacob* : Leah, Rachel, Zilpah, and Billah..4

11. The *twelve sons* of *Jacob* : Reuben, Simeon, Levi, Judah, [R :

S., L., J.]: Dan, Gad, Naphtali, Asher, [D., G., N., A.]: Issachar, Zebulun, Joseph, Benjamin, [I., Z., J., B.].....12

12. The *two sons* of *Joseph*: Ephraim and Manasseh.....2

13. The *three children* of *Amram* and *Jochebed*: Miriam, Aaron, and Moses.....3

14. *Twelve names* connected with the wanderings of the children of Israel:

1. The father-in-law and the wife of Moses: Jethro and Ziporah.....2

2. *Three* rebelling Israelites: Nadab, Abihu, and Korah.....3

3. *Two* loyal and noble Israelites: Caleb and Joshua.....2

4. *Four* opposing kings: Arad, Balak, Sihon, and Og.....4

5. *One* prophet of the East: Balaam.....1

15. The *fifteen judges* of Israel after Joshua.

<i>Overcome</i>	<i>Easily</i>	<i>Serving</i>	<i>Divers</i>	<i>Gods</i>
Othniel	Ehud	Shamgar	Deborah	Gideon
<i>After</i>	<i>The</i>	<i>Just</i>	<i>Joshua</i>	<i>Idols</i>
Abimelech	Tola	Jair	Jephthah	Ibzan.
<i>Even</i>	<i>After</i>	<i>Such</i>	<i>Evil</i>	<i>Salvation!</i>
Elon	Abdon	Samson	Eli	Samuel.....15

16. The *three great kings* of the Jews: Saul, David, and Solomon.....3

17. *Three* of King David's *wives*: Michal, Abigail, and Bathsheba.....3

18. *Three* of King David's *sons*: Amnon, Absalom, and Solomon.....3

19. *Four* of the nineteen *kings* of the kingdom of Israel:

1. *Feroboam* the first king;

2. *Feroboam II.*, who reigned longest of the kings of Israel; he reigned forty-one years;

3. *Shallum*, who reigned the shortest time of the kings of Israel; he reigned one month;

4. *Hoshea*, the last of the kings of Israel.....4

20. *Four* of the twenty *kings* of the kingdom of Judah:

1. *Rehoboam*, the first king;

2. *Manassch*, who reigned longest of the kings of Judah; he reigned fifty-five years;

3. *Jehoahaz*, who reigned the shortest time of the kings of Judah; he reigned three months;

4. *Zedekiah*, the last of the kings of Judah.....4

21. The *two great prophets* of Israel : Elijah and Elisha.....2
22. The *four larger prophets* : Isaiah, Jeremiah, Ezekiel, and Daniel.....4
23. The *twelve minor prophets* : (Hojoam,) Hosea, Joel, Amos, (Objomina,) Obadiah, Jonah, Micah, Nahum, (Hazehezemia,) Habakkuk, Zephaniah, Haggai, Zechariah, Malachi12
24. *Ten names associated with the captivities* :
 1. *Three kings* : Nebuchadnezzar, Belshazzar, and Cyrus.....3
 2. *Three heroes* : Shadrach, Meshech, and Abednego.....3
 3. *Three leaders* : Zerubbabel, Ezra, Nehemiah.....3
 4. *One woman* : Queen Esther.....1
25. *Nine omitted names to be placed by the student in the period of the sacred history to which they respectively belong.* Abram, Achan, Adonijah, Ahab, Nathan, Hezekiah, Jehu, Jezebel, Samson..9
6. Examine among this list for—
 1. The *ten grandest characters* of Old Testament history.
 2. The *ten grandest characters* of New Testament history.
 3. The *ten most evil and injurious* characters of all Bible history.
 4. The best representatives of *faith* in the Bible.
 5. The best representatives of *courage* in the Bible.
 6. In what incidents connected with *Christ's life* do we see in him illustrations of the distinguishing qualities which are manifested in the characters of Enoch, Noah, Abram, Joseph, Moses, David, Solomon, Daniel, Paul, and John?
 7. Contrast ten characters in the Bible—five good and five evil. What are the points of difference?
 8. Compare Caleb and Gideon ; Joshua and Peter ; Moses and Paul.
 9. Home readings. Interest the children in these elliptical lessons. Make up similar plans on the lives of Moses, Joshua, David, John Baptist, etc.

LIFE OF ABRAM.

[Read the following elliptical lesson. The Scripture passages at the bottom of this lesson will furnish a key to the whole.]

First Section. Abram was born in, in the year B.C. His father's name was, and he had two brothers, and Being called of God, he left when he was years of age, and accompanied by,, and, came to *Second Section.* He remained in for years. Here ... died, aged years. At the age of he left for *Third Section.* Accompanied by and and, he came into, stopping at, and again near, finally going down into From Haran to S...., about miles ;

from to B...., about miles; from to Jerusalem, miles; from Jerusalem to Cairo in Egypt, miles. *Fourth Section.* He returned to with, distance about miles. *Fifth Section.* At Abram and Lot separated, the former going to While here he made a long journey to to deliver from the His son was also born at He was visited by immediately before the destruction of His name changed to when he was years old. *Sixth Section.* When was years old was born. Abram, during this last period of his life, cast out from his tent and, made a covenant with, offered his son, lost his wife, and was married again to He died B.C., aged years.

Gen. 11. 26, 31, 32; 12. 4-10; 13. 1-4, 11, 18; 14. 13-16; 16. 15, 16; 17. 5; 18. 1, 2; 19. 27, 28; 21. 5, 14, 27; 22. 1, 2; 23. 1, 2; 25. 1, 7, 8.

LIFE OF PAUL.

The Apostle was born in, a city of, in His earlier name was The change of his name from to probably took place because of He says of himself: "I am verily a man which am, born in, a city of, yet brought up in at the feet of, and taught according to the of the law of the" Again he says: "For I also am an, of the seed of, of the tribe of" And again: "A Heb.... of the; as touching the law, a; concerning zeal, the Church; touching the righteousness which is in the law," By trade Saul was a He was present at the martyrdom of; probably protecting the of those that the holy man. Saul was converted at, whither he went "breathing out and against the" He carried with him to to the from the, authorizing him "if he found any of, whether they were or," to "bring them unto" After his entrance into he stopped at the house of in street, where he "was days without, and neither did nor" By divine command a certain disciple at, named, visited and counseled Saul. And straightway Saul "preached in the, that he is the of" This occurred probably about A.D.... After this, Saul went into and returned again to He then went up to and abode days. This was about years after his conversion. From Jerusalem he went by way of to From he came to in, and thence on a mission of relief to the disciples in After this Paul made great missionary tours. He went finally from to, and thence by sea to, where he, though a prisoner, "was suffered to dwell by with a that kept him." Tradition says he died a martyr in about A.D.

10. Talk at home a great deal about and analyze Bible characters. Tell Bible stories. Get children to talk about them. Such practice is in itself the best kind of a normal drill.

XVII. BIBLE MANNERS AND CUSTOMS.*

1. The events recorded in the Bible belong to a remote age, remote regions, people unlike ourselves, with manners and customs—personal, social, domestic, civil, industrial, religious—entirely different from those to which we have been from childhood accustomed.

2. The Bible, true to the people, the places, the times, the prevailing institutions in connection with which it was written, is full of allusions, direct and incidental, to these local peculiarities. It is full of an old-time life. It reflects the habits of the people whose history it records. This is an argument in favor of its accuracy.

3. It is impossible to understand the Bible without a knowledge of these ancient institutions and habits. Such knowledge removes many difficulties, illuminates many passages, gives force to many allusions. It is indispensable to a correct interpretation of the words.

4. By a providential arrangement the lands of the far East have been preserved in their early conditions—so far, at least, as prevailing customs are concerned. People there eat, talk, live, dress, transact business, farm, work at trades, etc., just as they did two or three thousand years ago. A knowledge of the Oriental customs of to-day will throw light upon hundreds of otherwise obscure texts.

5. The remarkable preservation of the illustrations of ancient manners and customs by the hieroglyphic language of Egypt, the cuneiform marks of the Euphratean valley, and the detailed delineations of early life on long-buried walls, corroborate in a marvelous manner the statements of the Bible.

6. In connection with the following studies of the text read the latest results of Oriental research.

7. This exercise will be substantially a "Bible Reading," continued through two evenings. It need not be dull or uninteresting.

8. Concerning these texts let the question be asked, *Is there any allusion to customs differing from those of our own times, and requiring special explanation?*

9. The leader of the class should examine the Scripture passages at home to see that there is no typographical blunder in the list. He should

* The best book for information on this subject is the "Hand-Book of Bible Manners and Customs," by Dr. J. M. FREEMAN. Phillips & Hunt, New York. Hitchcock & Walden, Cincinnati and Chicago.

give each member of the class a slip of paper, with three, five, or more passages indicated on it. When a topic is under consideration, and a passage of Scripture announced, let the person holding it state the fact contained in it, and then read the verse.

10. Some pictures may be found in Bible dictionaries, cyclopedias, etc., which, if reproduced on a blackboard, or in a coarse way on paper, will aid in understanding several of the allusions. Pupils should be encouraged to draw these pictures.

TEXTS OF SCRIPTURE TO BE EXAMINED.

1. **Booths.** Gen. xxxiii, 17; Job xxvii, 18; Isa. i, 8; Lev. xxiii, 42, 43; Neh. viii, 16; Jonah iv, 5.

2. **Huts.** Job xxiv, 16; Ezek. xii, 5; xiii, 10, 11; Matt. vi, 19; vii, 26, 27.

3. **Better houses.** 1 Chron. xxix, 2; Amos v, 11; Gen. xi, 3; 1 Kings vi, 15, 16, 32-35; vii, 8-12; x, 11, 12; xxii, 39; Isa. ix, 10; Amos iii, 15.

4. **Windows.** Joshua ii, 15; Judges v, 28; 2 Kings iv, 10; ix, 30-36; 1 Sam. xix, 12; Acts ix, 25.

5. **Doors.** John xviii, 16, 17; Deut. iii, 5; Judges xvi, 3; Isa. xlv, 2; Deut. vi, 9.

6. **Interior of House.** Acts xii, 13, 14; Judges iii, 23; 2 Chron. xxix, 7, 17; 2 Sam. xvii, 18; Luke v, 19; Esther i, 5; Luke xxii, 11.

7. **Roofs.** Joshua ii, 6; 1 Sam. ix, 25, 26; 2 Sam. xi, 2; Prov. xxi, 9; Neh. viii, 16; 2 Sam. xvi, 22; Isa. xv, 3; xxii, 1; Jer. xlvi, 38; 2 Kings xxiii, 12; Jer. xix, 13; Acts x, 9; Deut. xxii, 8; Mark ii, 4; Luke v, 19.

8. **Tents.** Gen. iv, 20; Exod. xxvi, 14; xxxv, 26; xxxvi, 14; Acts xviii, 3; Sol. Song, i, 5; Gen. xxiv, 67; Jer. xliii, 10; Acts vii, 4, 5; Heb. xi, 8-10.

9. **Caves.** Gen. xix, 30; xxv, 9, 10; Joshua x, 16; 1 Sam. xiii, 6; Num. xxiv, 21; Sol Song ii, 14; Judges vi, 2; Isa. xxxiv, 13-15.

10. **Seats and postures.** 1 Chron. xvii, 16; 1 Kings xviii, 42; 1 Sam. i, 9; 1 Kings ii, 19; Matt. xxi, 12; 1 Kings x, 19.

11. **Tables, eating, etc.** Mark vii, 3; 2 Kings iii, 11; Gen. xviii, 8; John iv, 9; Matt. ix, 11; Acts xi, 3; Gen. xliii, 34; Amos vi, 4-7; Esther i, 5-7; John xii, 2, 3; xiii, 25; Ruth ii, 14; Matt. xxvi, 23; John xiii, 26; Gen. xviii, 6.

12. **Beds.** Gen. xxviii, 11; Exod. xxii, 26, 27; Mark ii, 9; John v, 10; Deut. iii, 11; Psal. cxxi, 6; Job xxix, 3.

13. **Grinding corn.** Exod. xi, 3; Judges xvi, 21; Matt. xxiv, 41; Eccles. xii, 4.

14. **Lamps and Oven.** John xviii, 3; 1 Sam. iii, 3; Judges vii, 16-20; Matt. xxv, 1, 3, 4, 7; Lam. v, 10; Mal. iv, 1; Matt. vi, 30; Luke xii, 28.

15. **Water and wine skins.** Joshua ix, 4-13; Matt. ix, 17; Job xxxii, 19; Psal. cxix, 83; Psal. lvi, 8; Judges iv, 19.

16. **Articles and customs of dress.** Gen. iii, 21; Prov. xxxi, 13, 22; Luke xvi, 19; Judges viii, 26; Gen. xxxvii, 3, 4; Psal. xlv, 13, 14; Deut. xxiv, 13; Ruth iii, 15; Exod. xii, 34; Luke vi, 29; John xix, 23; Gen. xxvii, 15; Luke xv, 22; Matt. xxi, 8; Job xvi, 15; Joel i, 8; Num. xv, 38; Matt. ix, 20; Matt. xxiii, 5; Prov. xxxi, 24; Isaiah v, 27; 1 Pet. i, 13; [for a description of the finery of the Jewish women see Isa. iii, 18-23;] Isa. iii, 21;

1 Cor. xi, 15; 1 Pet. iii, 3; 1 Tim. ii, 9; Psal. lxxv, 5; 2 Kings ix, 30; 1 Cor. xi, 14, 15; 2 Sam. xiv, 25, 26; xviii, 9; Job i, 20; Ezra ix, 3; Exod. iii, 5; Joshua v, 15; 2 Sam. i, 10; Esther iii, 10; Dan. vi, 17; Isa. iii, 18; Gen. xxxvii, 29, 34; Job i, 20; Matt. xxvi, 65; Acts xiv. 14; Gen. xlv, 22; Psal. xlv, 8.

17. **Traveling.** In companies. Luke ii, 42-44. Inns. Gen. xliii, 21; Luke ii, 7. Courtesies. Gen. xviii, 1-8; Heb. xiii, 2; Matt. xxv, 35; 1 Pet. iv, 9. Mode of travel. 2 Kings iv, 22-25; Acts viii, 28; xxi, 15; [What does "carriage" in this verse mean?] Gen. xxiv, 61-64.

18. **Visiting.** Gen. xviii, 4; xix, 2; xxiv, 31; Luke vii, 44; John xiii, 4, 5.

19. **Agriculture, etc.** Gen. iv, 2; xiv, 14; xxi, 25; xxvi, 15; Exod. iii, 1, 2; 1 Sam. xi, 5; Psal. xxiii; John x, 3, 4; Gen. xxiv, 20; xxix, 9; Josh. iii, 15; 1 Chron. xii, 15; Eccl. xi, 1; Isa. xxxii, 20; 2 Chron. xxvi, 10; Deut. xi, 10; xxii, 9; Job xxxix, 10; 1 Sam. viii, 12; xiv, 14; Amos vi, 12; 1 Kings xix, 19; Judges iii, 31; Exod. ix, 31, 32; Isa. xxviii, 24-29; Joel iii, 13; Ruth ii, 15; Judges xv, 5; Psal. cxxvi, 6; Lev. xxiii, 22; Isa. xxviii, 28; Hosea x, 11; Judges vi, 11; Gen. i, 10; Matt. iii, 11, 12; Psal. cxliv, 13; Joel i, 17; Luke xii, 18; 1 Chron. xxvii, 25; Jer. xli, 8; Matt. xxi, 33; Isa. v, 2; Psal. lxxx, 9; 2 Kings xxv, 12; Isa. i, 8; Jer. vi, 9; Neh. v, 11; xiii, 15; 1 Sam. viii, 14.

20. **Commerce, Manufactures, etc.** Isa. xlv, 12; liv, 16; xli, 7; Matt. xiii, 55; 1 Chron. iv, 21; Jer. xviii, 2; Job vii, 6; 2 Chron. ii, 7, 13; Neh. xiii, 16; 1 Sam. xxi, 3; Acts ix, 43; xix, 24; 2 Tim. iv, 14;

Acts xviii, 3; xvi, 14; Matt. iv, 21; Gen. xxxvii, 28; 1 Kings xxii, 48; ix, 26; x, 21, 22, 28, 29; 2 Chron. viii, 17, 18; Gen. xxiii, 16; Matt. xx, 9; ix, 9; Mark ii, 14; Matt. xiii, 45, 46; xxv, 16, 17; Jonah i, 5; Acts xxvii, 12, 16, 17, 20, 40; xxviii, 11.

21. **Weddings.** Let one of the class read from some Bible cyclopedia an account of marriages.*

22. **Funerals.** Read from the same book an account of funerals. (Manners and Customs of the Jews. pp. 134-141.)

XVIII. BIBLE WEIGHTS AND MEASURES.

[These tables are taken from the Bible Text-Book, published in connection with THE TEACHERS' BIBLE, by the American Tract Society, 150 Nassau-st., New York.]

1. JEWISH WEIGHTS, REDUCED TO ENGLISH TROY WEIGHT.

	lbs.	oz.	pen.	gr.
The gerah, one-twentieth of a shekel.....	0	0	0	12
The bekah, half a shekel.....	0	0	5	0
The shekel.....	0	0	10	0
The maneh, 60 shekels.....	2	6	0	0
The talent, 50 manehs, or 3,000 shekels.....	125	0	0	0

2. SCRIPTURE MEASURES OF LENGTH, REDUCED TO ENGLISH MEASURE.

	Eng. feet.	inches.
A digit.....	0	0.912
4 = A palm.....	0	3.648
12 = 3 = A span.....	0	10.944
24 = 6 = 3 = A cubit.....	1	9.888
96 = 24 = 6 = 3 = A fathom.....	7	3.552
144 = 36 = 12 = 6 = 1.5 = Ezekiel's reed.....	10	11.328
192 = 48 = 16 = 8 = 2 = 1.3 = An Arabian pole.....	14	7.104
1920 = 480 = 160 = 80 = 20 13.3 = 10 = A measuring line.....	145	11.04

3. THE LONG SCRIPTURE MEASURES.

	Eng. miles.	paces.	feet.
A cubit.....	0	0	1.824
400 = A stadium or furlong.....	0	145	4.6
2000 = 5 = A Sabbath-day's journey.....	0	729	3.
4000 = 10 = 2 = An eastern mile.....	1	403	1.
12000 = 30 = 6 = 3 = A parasang.....	4	153	3.
96000 = 240 = 48 = 24 = 8 = A day's journey.....	33	172	4.

NOTE.—5 feet = 1 pace; 1,066 paces = 1 mile.

* In a small volume, published by Phillips & Hunt, New York, and Hitchcock & Walden, Cincinnati and Chicago, entitled "Manners and Customs of the Jews," pp.

4. SCRIPTURE MEASURES OF CAPACITY FOR LIQUORS, REDUCED TO ENGLISH WINE MEASURE.

	Gal.	pints.
A Caph.....	0	0.625
1.3 = A log.....	0	0.833
5.3 = 4 = A cab.....	0	3.333
16 = 12 = 3 = A hin.....	1	2.
32 = 24 = 6 = 2 = A seah.....	2	4.
96 = 72 = 18 = 6 = 3 = A bath, ephah, or firkin.....	7	4.50
960 = 720 = 180 = 60 = 20 = 10 = A kor, choros, or homer.....	75	5.25

5. SCRIPTURE MEASURES OF CAPACITY FOR THINGS DRY, REDUCED TO ENGLISH CORN MEASURE.

	Bush.	pk.	gal.	pints.
A gachal.....	0	0	0	0.14
20 = A cab.....	0	0	0	2.833
36 = 1.8 = An omer or gomer.....	0	0	0	5.1
120 = 6 = 3.3 = A seah.....	0	1	0	1.
360 = 18 = 10 = 3 = An ephah.....	0	3	0	3.
1800 = 90 = 50 = 15 = 5 = A letech.....	4	0	0	0.
3600 = 180 = 100 = 30 = 10 = A homer or kor.....	8	0	0	1.

6. JEWISH MONEY, REDUCED TO THE ENGLISH AND AMERICAN STANDARDS.

	£	s.	d.	\$	cts.
A gerah.....	0	0	1.3687	0	02.5
10 = A bekah.....	0	1	1.6875	0	25.09
20 = 2 = A shekel.....	0	2	3.375	0	50.187
1200 = 120 = 50 = A maneh, or mina Hebrew....	5	14	0.75	25	09.35
60000 = 6000 = 3000 = 60 = A talent.....	342	3	9.	1505	62.5
A solidus aureus, or sextula, was worth.....	0	12	0.5	2	64.09
A siclus aureus, or gold shekel, was worth.....	1	16	6.	8	03.
A talent of gold was worth.....	5415	0	0.	24309	00.

In the preceding table, silver is valued at 5s. and gold at £4 per ounce.

7. ROMAN MONEY, MENTIONED IN THE NEW TESTAMENT, REDUCED TO THE ENGLISH AND AMERICAN STANDARD.

	£	s.	d.	far.	\$	cts.
A mite.....	0	0	0	0.75	0	00.343
A farthing, about.....	0	0	0	1.50	0	00.687
A penny, or denarius.....	0	0	7	2.	0	13.75
A pound, or mina.....	3	2	6	0.	13	75.

126-131, find an interesting account of Oriental weddings. The Workingmen's Educational Union of London, (F. Baron, 25 King William-street, West Strand, W. C.,) publish a series of cheap diagrams which will be useful in illustrating these subjects.

XIX. NATURAL HISTORY OF THE BIBLE.

A SONG.

Heralds of creation ! cry—
 Praise the Lord, the Lord most high ;
 Heaven and earth, obey the call,
 Praise the Lord, the Lord of all.

Praise him, all ye hosts above ;
 Spirits perfected in love ;
 Sun and moon, your voices raise ;
 Sing, ye stars, your Maker's praise.

Earth, from all thy depths below,
 Ocean's halleluias flow ;

Lightning, vapor, wind and storm,
 Hail and snow, his will perform.

Birds, on wings of rapture soar,
 Warble at his temple door ;
 Joyful sounds from herds and flocks,
 Echo back, ye caves and rocks.

High above all height, his throne ;
 Excellent his name alone ;
 Him let all his works confess,
 Him let all his children bless.

RECITE.

1. The visible universe, including the heaven and the earth, is a manifestation of the Power, Wisdom, Skill, and Goodness of God—A BOOK OF GOD.

2. The Holy Bible is another, and a more precious BOOK OF GOD, because it is a revelation of the gracious purposes and plans of God, and of his Truth, Justice, Holiness, Love, and Mercy.

3. The Book of God in Revelation makes frequent allusion to the Book of God in Nature :—

- 1.) It gives simple, beautiful, and sublime descriptions of the phenomena of nature.
- 2.) It uses them to illustrate the higher truths of Redemption—the Divine and the Christian character, and ways of God with man.
- 3.) We also discover beautiful harmonies between the work of God in nature and in revelation.
- 4.) We shall therefore find help in the study of the Natural History of the Bible.

4. Natural history, in its most extensive sense, is the description of whatever is created, or of the whole universe, including the heavens and the earth, and all the productions of the earth.

The natural history of the Bible embraces the description of the visible universe and its phenomena, and the allusions to them which are to be found in the Bible.

5. The various objects embraced in the natural history of the Bible may be distributed into the following five classes :

- 1.) Those belonging to **Astronomy**.
- 2.) Those belonging to **Meteorology**.
- 3.) Those belonging to **Mineralogy**.
- 4.) Those belonging to **Botany**.
- 5.) Those belonging to **Zoology**.

6. Reading of the texts indicated.

Let the leader at home examine carefully all the texts here indicated, for, in spite of the most careful proof-reading, an "infelicity" may once in a while creep into print.

7. Read the following allusions to the several classes above indicated :

- 1.) *Astronomy*. Gen. 1. 1, 8, 14-18; 1 Cor. 15. 41.
- 2.) *Meteorology*. Gen. 8. 22.
- 3.) *Mineralogy*. Job 28. 1, 2, 5-19.
- 4.) *Botany*. Gen. 1. 11, 12.
- 5.) *Zoology*. Gen. 1. 20-26; Psalms. 8. 4-18.

8. It will facilitate matters greatly to have the following texts copied on separate slips of paper and distributed among members of the class, so that *not one minute* of time be lost :

[As each text is read, let the class tell to which one or more of the five classes its contents may belong.]

Sol. Song 2. 10-14.... Joel 1. 4.... Lam. 4. 1 ... Job 38. 31....
 Psalms. 104. 16.... Gen. 8. 7.... Luke 14. 34.... Matt. 3. 10.... 2 Sam.
 23. 4.... Num. 13. 23.... Isa. 35. 1.... Prov. 30. 24-28.... Psalms.
 102. 6, 7.... Psalms. 84. 3.... Job 37. 9.... Job 15. 33.... Job 39. 19-25
 Hosea 14. 5-7.... Deut. 32. 33.... Job 41. 1.... Psalms. 92. 12....
 Eccles. 12. 5.... Lam. 1. 6.... Deut. 32. 11.... Jer. 8. 22.

[As each of the following is read let the class indicate, 1. The class to which it belongs. 2. The truth (the doctrinal or practical) taught.]

Psalms. 19. 10.... Prov. 6. 6-8.... Rev. 2. 28.... Job 8. 11-13....
 Prov. 1. 17.... Matt. 4. 19.... 2 Sam. 23. 4.... Jer. 17. 5, 6....
 James 3. 12.... Lam. 4. 1, 2.... Rev. 22. 1, 2.... Prov. 26. 1....
 Psalms. 32. 9.... Isa. 56. 10, 11.... Sol. Song 2. 1.... Deut. 32. 31....
 Psalms. 1. 3.... Matt. 6. 28-30.... 1 Pet. 2. 4.... Rev. 5. 5.... Isa.
 53. 2.... Rev. 1. 16.

9. We recommend Angus' "Bible Hand-Book," pp. 219-238, [Martien's (Philadelphia) edition, 1863;] also "Topics for Teachers," by J. Comper Gray, volume i, [Phillips & Hunt's edition,] although these books are not *necessary* to the above lesson.

10. Collections of pictures, specimens of flowers, etc., from Palestine will add to the interest of this exercise.

XX. RELIGIOUS INSTITUTIONS OF THE BIBLE.

1. An institution is the product of an idea, and of an energy or force.
2. A religious institution is the product of a religious idea and of a religious force.
3. The great religious idea from which all biblical institutions spring is **REDEMPTION**.
4. The energy which gives to this idea vitality and effectiveness is the **SPIRIT OF GOD**, who brooded over chaos in the beginning and created the universe. He is the vitalizing force in the work of Redemption, the new creation in Christ Jesus.
5. From the divine thought and purpose of redemption by Jesus Christ through the Holy Spirit spring,—

1) **THE WORD OF TRUTH**, the Holy Scriptures which are able to make man "wise unto salvation ;"

2) **THE CHURCH**, which is "the pillar and ground of the truth."

6. In the gradual unfolding of the great scheme of redemption—in communicating to man the true *idea* of it, preparing him to *accept* it, and to be the instrument in the hands of God in *consummating* it—many institutions were appointed. These institutions or appointments are :—

1) *Anticipative*, or typical ; foreshadowing the truth afterward to be fully revealed ;

2) *Propagative*, proclaiming, diffusing, promoting the truth, and thus carrying on the work of redemption ;

3) *Commemorative*, standing in perpetual memorial of the facts transacted in the beginning of the Jewish and of the Gospel dispensation.

7. These appointments or institutions are distributed into the following four classes :—

1) Institutions of **PLACE AND ORGANIZATION** ;

2) Institutions of **TIMES AND SEASONS** ;

3) Institutions **PERSONAL AND OFFICIAL** ;

4) Institutions **CEREMONIAL AND INSTRUCTIONAL**.

I. INSTITUTIONS OF PLACE AND ORGANIZATION.

1. **The altar.** 1) *Material.* Of earth (Exod. xx, 24) or stone. Exod. xx, 25 ; Josh. viii, 31. 2) *The idea.* The altar involves religious worship, chiefly by sacrifices offered upon it. It is found in all religions. 3) *In the*

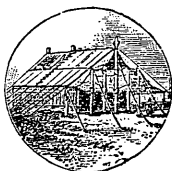
Bible. Cain and Abel probably worshiped at some rude altar, (Gen. iv, 3, 4,) as they had been taught to do by Adam. Noah "builded an altar unto the Lord." Gen. viii, 20. See, also, Abraham, (Gen. xii, 7; xiii, 4; xxii, 9,) and Isaac, (xxvi, 25,) and Jacob, (xxxiii, 20; xxxv, 1, 3,) and Moses. Exod. xvii, 15. 4) *The germ.* The altar was the germ of the whole Jewish system of worship, and the vague prophecy of "better things" in the Christian dispensation. In the first altar-service of Adam, Abel, Abram, see a) *The place*; b) *The priest*; c) *The offering*; d) *The order.*

2. *The tabernacle.* 1) *The growth of the altar-idea.* The Jewish tabernacle was the expansion of the old altar. We see in the beautiful and complicated structure, and its service, a) *The sacred place*; b) *The sacred priests*; c) *The sacred offerings*; d) *The sacred order.* 2) *Object teaching.* God designed by all that pertained to the tabernacle to teach ignorant, sensuous minds deep and all-important facts and principles of his kingdom and worship which they could not receive except through such appeal to the senses. 3) *Its lessons.* It revealed truths, a) *Concerning God's character*; b) *Concerning man's character*; c) *Concerning the approach of man to God*; d) *Concerning the dwelling of God with man.* 4) *It was made after a divine pattern.* Exod. xxv, 9; xxvi, 30; xxxix, 32, 42; Heb. viii, 5. 5) *By divinely endowed architects.* Exod. xxxi, 1-11; xxxv, 30-35; xxxvi, 1, 2. 6) *From divinely provided materials.* Exod. xii, 35, 36; xxx, 12-16. 7) *For divine uses.* Exod. xxv, 20-22; xl, 34-38; xxix, 42, 43. 8) *The names* given to the tabernacle may be found in Exod. xxiii, 19; xxv, 8, 9; xxix, 42-46; Lev. xii, 4; 1 Sam. i, 9; 1 Kings i, 39; Num. xvii, 7; xviii, 2. 9) *Eight particulars* pertaining to the tabernacle require notice here:—

1.) *The court.* "The tabernacle is an image of the kingdom of God in Israel, a type of the Christian Church. The court is the symbolical habitation of the people, while the sanctuary or tabernacle proper is the habitation of God in their midst."—*Dr. Kurtz.* This court, or inclosure, as to its shape, size, pillars, sockets, hooks, fillets, hangings, etc., may be studied in Exod. xxvii, 9-18. The following figures will indicate the size of certain parts, etc., in cubits: (we estimate a cubit at eighteen inches:) 100, 20, 20, 100, 20, 20, 50, 10, 10, 15, 3, 3. Commit to memory Psal. c, 4; xcii, 13. The court had one entrance or gate at the east end, only *one* gate to the court, only *one* door to the tabernacle, only *one* vail by which to enter the holiest of all. There is but *one* way of approach to God. See Acts iv, 12.

2.) *The tent.* For shape, size, sockets, pillars, boards, rings, bars, cords, curtains, coverings, material, etc., see Exod. xxvi. Explain the following figures: 10, 1½, 20, 40, 20, 6, 8, 16. Also the following: 30, 4, 11, 5, 6, 50, 50. Also the following: 28, 4, 10, 50, 50. The four coverings, beginning with the outside, were as follows: 1. Of badgers' or seal skin; 2. Of rams' skins dyed red; 3. Of goats' hair; 4. Of linen with embroidery of blue,

purple, and scarlet. The *tent*, tabernacle, or sanctuary, was divided into two compartments, the "holy place" and the "holy of holies." The "*vail*" between the two was of "blue, and purple, and scarlet, and fine twined linen of cunning work." This "*vail*" typified the flesh of the Lord Jesus. Heb. x, 20. This "*vail*," like the body of the Lord Jesus, revealed in part his beauty, while it also concealed and separated from the fullness of the divine glory. The innermost sanctuary was very sacred.



3.) The altar of burnt-offering. For size, (5, 5, 3,) shape, material, location, objects, see Exod. xxvii, 1-8; xxix, 15-18; xxxviii, 1-7; Lev. vi, 13; viii, 15; Num. xxviii, 3-6. For *names* of the altar see Exod. xxix, 37; xxx, 28; xxxix, 39; Mal. i, 7, 12. There were *horns* on the altar. Exod. xxix, 12; xxi, 14; Psa. cxviii, 27; 1 Kings i, 50. The *utensils* used at the altar: pans, shovels, basins, flesh-hooks, fire-pans. See Exod. xxvii, 3; xxxviii, 3. Read the words in Lev. viii, 15: "To make reconciliation." Compare with Col. i, 20-22; John i, 29, 36; 1 Pet. i, 18, 19; 2 Cor. v, 21; Isa. liii. The first thing a Jew saw as he approached the tabernacle court was the altar of sacrifice, the type of the crucified Christ. Let our first teaching in the school of the Church be "Christ and him crucified."



4.) The laver of brass. For a description of the laver see Exod. xxx, 18-21; xxxviii, 8; Lev. i, 9; xvi, 4. The "looking-glasses" used in those days were of brightly polished brass. The tabernacle idea involved the divine work of purification, and the human endeavor to keep one's self from sin, as well as that of atonement. Consult Psa. xxvi, 6; Jer. vi, 14; John xiii, 8; Isa. i, 16; Psa. li, 2, 7; Titus iii, 4-7. For a suggestion concerning the "mirror" see James i, 23.



5.) The golden candlestick. See Exod. xxv, 31-39; xxxvii, 17-24; xxvii, 20, 21; Heb. ix, 2. *All gold; pure gold; beaten gold*; of gold were the "tongs" and "snuff-dishes"; it was *seven-branched*; a *light-bearer*; on each branch were knobs, like *seed-laden pomegranates*; and *flowers*, the blossoms from the seeds; and bowls in which the light seemed like *fruit*. 1. For the truth concerning CHRIST, which the golden candlestick taught, see John i, 9; viii, 12; xii, 46; Rev. i, 12, 13. 2. For the truth concerning CHRISTIANS, which it taught, see Matt. v, 14-16; Luke xii, 35; Eph. v, 8, 9, 14. "The sevenfold light is the sanctifying efficacy



of the Spirit. Seven is the number of holiness."—*Murphy*. "Apply day by day to the great Aaron of your faith to remove the dross and cause the flame of your love and zeal to ascend."—*White*.

6.) **The table of show-bread.** For material, size, shape, crown, staves, rings, platters, spoons, bowls, covers, see Exod. xxv, 23-30; xxxviii, 10-16. On the table was the bread called the *show-bread*, because each tribe was represented on it by a loaf of unleavened bread. "Bread shown" or displayed before God. It was called the "bread of faces" or "presence," that is, *God's presence*. See Lev. xxi, 6, 8, 17, 21, 22; xxiv, 5-9. "The table is the place of paternal and hospitable entertainment." "Bread and wine are

the bloodless feast after the sacrifice." "This holy place is the type of the heavenly home." "The table contained the three elements of the Christian eucharist, bread, wine, and the incense of prayer."—*Dr. Strong*.

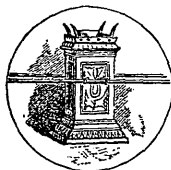
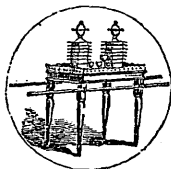
7.) **The altar of incense.** For material, size, shape, uses, horns, rings, staves, etc., see Exod. xxx, 1-10; xxxvii, 25-28; Luke i, 10; Psa. cxli, 2; Rev. v, 8; viii, 3, 4; Isa. lx, 6. For the *incense* burned on the altar, see Exod. xxx, 34-38. It was rare, precious, carefully compounded, of equal proportions, never to be imitated, none but the seed of Aaron dare to offer it, it was to be beaten very small and burned with fire, and was counted sweet and holy. A type it certainly was of prayer and of the "precious merits of Immanuel." As the altar of burnt-offering outside the

sanctuary represented the atoning work of Christ on *earth*, the altar of incense represented his intercessory work in *heaven*.

8.) **The ark of the covenant.** Toward this small and sacred center all things of the tabernacle tended. It was the end of all. It gave value to all. It was the *symbol of the divine presence*. For the shape, size, ($2\frac{1}{2}$, $1\frac{1}{2}$, $1\frac{1}{2}$), parts, crown, mercy-seat, staves, rings, cherubim, etc., see Exod. xxv, 10-22; xxxvii, 1-9. For its *names* see Exod. xl, 3; Num. xiv, 44; Josh. iii, 13; 1 Sam. iii, 3; 2 Chron. vi, 41; Psa. cxxxii, 8; 1 Sam. iv, 4; 1 Kings vi, 16. For the *contents*, see Deut. x, 5; xxxi, 24-26; Heb. ix, 4. For **CHRIST**, as set forth in the ark, see Heb. iv, 16; 2 Cor. iv, 6;

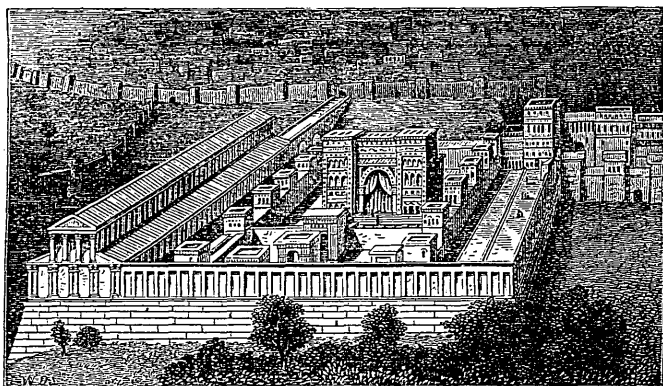
Isa. xlii, 16; 1 Cor. xv, 25; Rev. xii, 10; Heb. ix, 11, 12, 24. "The symbol of the divine majesty was the only light which the holy of holies contained." 1 Kings viii, 12; Psa. lxxx, 1; xcix, 1.

3. **The temple.** The nation established in the land of Canaan, and the kingdom of David extending over a vast area of country, it was fitting that a



more permanent place of worship should be erected. This great work purposed by David was performed by his son Solomon. A magnificent temple was built. It was the pride, delight, and glory, as it was the visible center of the Jewish nation.

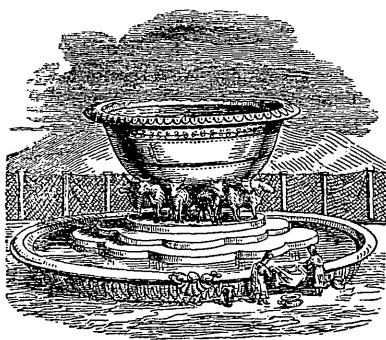
There were three Jewish temples: 1. The temple of **Solomon**, dedicated B. C. 1004, 486 years after the dedication of the tabernacle; 2. The temple of **Zerubbabel**, dedicated B. C. 515, 489 years after the dedication of Solomon's temple; 3. The temple of **Herod**, built from the remains of Zerubbabel's temple, 452 years after its dedication. Herod's temple lasted for eighty-eight years—from B. C. 18 to A. D. 70—when it was destroyed at the capture of Jerusalem by Titus.



HEROD'S TEMPLE.

The three temples were very elegant. The first was, perhaps, the richest. The plan was that of the tabernacle, but in size it was as large again. It was finished in carved cedar, fir, olive, and gold. The vail was of "blue, purple, and scarlet, with curious flowers wrought upon it." All the furniture was most elegant. In front was a great porch, at the entrance of which stood two pillars, *Jachin* and *Boaz*, curiously ornamented with lily work. Large courts surrounded the building, first the *court of the priests*, in which stood the brazen altar, and the immense laver, or sea, which held over twenty-five thousand gallons of water. (See cut on next page,) Besides this there were ten smaller lavers on wheels, which could be removed from one part of the court to another. The next was the *court of the people*, into which the crowds might come. The second temple, built by Zerubbabel, was, perhaps, larger than Solomon's but not so beautiful. For a comparison between the two see Haggai ii, 3. For the impression made upon the

old men who had seen the first temple, see Ezra iii, 12. This temple was frequently pillaged, desecrated, turned into a heathen shrine, and at one time the grass and weeds grew over the site of it. It was rescued from the



MOLTEN SEA AND BRAZEN OXEN.

Syrians by Judas Maccabens, B. C. 165, restored and reconsecrated. Pompey attacked it in the year 63 B. C., and Herod finally took it, B. C. 37. Herod's temple was commenced B. C. 18. It was ready for use in eighteen months after the work of restoration began. The courts, however, and the outer buildings, required eight years. Work went on after that for years, so that the statement of the Jews in John ii, 20 was correct. It was a magnificent structure. Its halls,

courts, porches, terraces, chambers, etc., were elegant. The porch fronting on the east was one hundred and eighty feet long and two hundred and eighteen high. Josephus says concerning this temple: "To strangers, who were approaching, it appeared at a distance like a mountain covered with snow; for where it was not decorated with plates of gold it was extremely white and glistening."

4. The Church. The altar at the beginning, and then the expansion of the altar-idea in the Jewish tabernacle, pointed to the Christian Church, of which both were type and pattern. All the truths and principles expressed in the tabernacle service are embodied in the doctrines, and usages, and spirit, and work of the Christian Church. "We have an altar;" "we have a high-priest;" "our passover is sacrificed for us." The shadow has passed away; we live in the light of a spiritual dispensation, in which "circumcision is nothing and uncircumcision is nothing, but a new creature." All who truly believe and love the Lord Jesus Christ are members of the Church. They are the "true Israel." We need now no priests among men, no sacrifices, no burning incense, no golden candlestick; the vail is rent in twain; the shekinah shines not to human vision. We have learned that "God is a spirit, and that they who worship him must worship him in spirit and in truth." For some beautiful lessons about the Church see the following passages of Scripture: 1 Tim. iii, 15; Col. i, 24; Eph. ii, 19-22; Rev. i, 5, 6; Acts xx, 28; Eph. v, 25-27; iii, 10; Col. iii, 16; Rom. xii, 6; Acts xx, 28. Many other precious texts set forth the glory, power, destiny, privileges, and duty of the Church.

II. INSTITUTIONS OF TIMES AND SEASONS.

1. The Sabbath. The root-idea of the Sabbath is one seventh of man's time for physical rest, spiritual recuperation, and the public recognition of things divine. 1. Originally a memorial of completed creation. Gen. ii, 2, 3. 2. A memorial of Jewish deliverance from Egyptian bondage. Deut. v, 15. 3. A sign of covenant. Exod. xxxi, 13. 4. A type of heavenly rest. Heb. iv, 4, 9. 5. Designed for the good of man. Mark ii, 27. 6. Under the control of the Lord Jesus. Matt. xii, 8. From time immemorial in the Church the Lord's day has been observed as the Christian Sabbath. See John xx, 19-26; Acts xx, 6-11; 1 Cor. xvi, 1, 2; Col. ii, 16, 17; Rev. i, 10.

2. The New Moons. The first day of every month was observed with special solemnities, sacrifices, sounding of trumpets, etc. See Num. x, 10; xxviii, 10-15; 1 Sam. xx, 5; Psa. lxxxi, 3; 2 Kings iv, 23; Isa. lxvi, 23; Amos viii, 5.

3. The Feasts of Convocation. 1.) The *passover*; 2.) The *Pentecost*; 3.) The *feast of tabernacles*, called by the Jews "The Three Feasts of Pilgrimage." See Exod. xxiii, 14, 17. The *passover*, or feast of unleavened bread. See Exod. xii, 3-28; Deut. xvi, 3; Lev. xxiii, 9-14; 1 Cor. xv, 20. Held for eight days from the fifteenth of the month *Abib*, or *Nisan*, about the time of our Easter. The *Pentecost* held on the fiftieth day after the first day of unleavened bread, called "The Feast of Weeks"—seven times seven days—and then came the fiftieth day. See Exod. xxxiv, 22; Deut. xvi, 10-17. "The Feast of Harvest." Exod. xxiii, 16. "The Day of First-fruits." Num. xxviii, 26. It commemorated the giving of the law at Sinai. It was the day of the outpouring of the Holy Ghost, Acts ii, 1-11. The feast of *tabernacles* was celebrated on the eight days following the fifteenth of the month *Tishri*, corresponding to our October. It was the "Feast of Ingathering." Exod. xxiii, 16; see Num. xxix. It was on the last day of this feast the incident occurred which is recorded in John vii, 37, 38. It was an "autumnal festival," and like our "Thanksgiving-day." Concerning these three feasts a writer says: "Christ our *passover* was sacrificed for us on that especial festival; at *Pentecost* he shed forth the Spirit on the infant Church; redemption and the gift of the Spirit being thus symbolized, what is the *third festival* to indicate but that day of holy rejoicing, when the Church, gathered into her eternal home, looks back upon her pilgrim state when she dwelt in earthly tabernacles, and is glad with unutterable joy that she has now a sure habitation, whence she shall go no more forth forever."—*Ayre*.

4. Other annual feasts. 1.) The *feast of trumpets*. Num. x, 10; Psa. lxxxi, 3. First day of the civil year; New-year's-day; first day of the

seventh month of the ecclesiastical year. It was called, also, the "Day of the Cornet," and "Memorial of the Trumpet Blast." 2.) *The day of atonement.* On the tenth of the month *Tishri*, five days before the feast of tabernacles. The most solemn day and the most solemn sacrifice of the whole year. The day of atonement for the sins of the nation. See Exod. xxiii, 26, 30; Lev. xvi, 1-34; Num. xxix, 1-11. 3.) *The feast of Purim.* Esther iii, 1; ix, 26. Commemorating the deliverance of the Jews from the plot of Hamah. 4.) *The feast of dedication.* John x, 22. Commemorating the deliverance of the temple from the Syrians, and its restoration and rededication by Judas Maccabeus. B. C. 170.

5. **The Sabbatical year.** See Lev. xxv, 2-7.

6. **The year of Jubilee.** See Lev. xxv, 8-17.

III. INSTITUTIONS PERSONAL AND OFFICIAL.

1. **Priests.** With an altar of sacrifice there must be one who by right, and in the right way, shall bring our offerings to God. He thus becomes a part of the "object teaching" by which the doctrines of theology are set forth. In the earliest ages the head of a family offered sacrifices. In the Jewish system there was a tribe selected—the tribe of **Levi**—and set apart for this holy work of ministering unto God through the established system of the tabernacle and the temple. They were shadows of the one Mediator between God and man. See Num. iii, 5-10; iv, 1-49; Deut. xxxi, 10-13; Exod. xxviii; Lev. viii; Psalms cxxxii, 9; Heb. iii, 1, 2; iv, 14-16; v, 1-10; vi, 13-20; vii, 22-28; ix, 11-28; x, 19-22.

The *Levites* rendered various services in connection with the tabernacle and temple. There were, 1. *Levite students* of law, and teachers of the people; 2. *Levite rulers* and judges; (1 Chron. xxvi, 32;) 3. *Levite porters*, or guards; 4. *Levite singers* and musicians; 5. *Levite attendants*, and assistants in the ritual of the tabernacle and temple.

2. **Prophets.** These were "seers," "wise men," inspired men who received a special commission from the Lord to foretell future events, and also to teach the things relating to the divine will and kingdom. See 1 Sam. ix, 9; Neh. viii, 8; 2 Kings iv, 1-7; vi, 1-7; Hosea xii, 10; Heb. i, 1; 2 Pet. i, 21; Heb. xi, 32; James v, 10; 1 Cor. xii, 10. Under the New Testament dispensation ordinary preaching is called "prophesying."

3. **Apostles.** The original founders of the Christian Church, who were "eye-witnesses" of the Lord, and his work and resurrection. The modern claim that "bishops" of the Church are the successors of the apostles is unscripural and absurd.

4. **Officers of the Christian Church.** Under the Gospel dispensation all who believe in Christ are "kings and priests unto God." Exod. xix, 6; Rev. v, 10. "A chosen generation, a royal priesthood a peculiar people."

1 Pet. ii, 9. All are equal before God, but in the distribution of his gifts of working the Holy Ghost has assigned different services to different members of the Church. Read carefully Rom. xii, 4-8; 1 Cor. xii, 4-31; Eph. iv, 11-15. The Church of Christ is a congregation of peers in all that involves dignity and service, save that he is the greatest who is the least of all and the servant of all.

IV. INSTITUTIONS CEREMONIAL AND INSTRUCTIONAL.

1. **Marriage** is an institution of the Bible. It was ordained of God in the beginning for the growth and for the good of the race. It is also, in a sense, a religious institution, and is to be entered upon in the fear, under the direction, and by the approval of God, and to be celebrated as a religious service.

2. As we enter the Jewish *tabernacle* two objects present themselves to us in the outer court: 1) The altar of burnt-offering; 2) The brazen laver. These represent two ideas—"offering" and "cleansing," or "sacrifice" and "purification." As we enter the sanctuary, or tabernacle proper, three objects present themselves to us in the "holy place:" 1) The candlestick; 2) The table of show-bread; 3) The altar of incense. These represent the three ideas—*enlightenment*, *edification*, and *worship*. Around these cluster the INSTITUTIONS of the Jewish and of the Christian dispensations. 1. Sacrifice; 2. Cleansing, or Purification; and, 3. Instruction.

1. **Sacrifice.** Five kinds of offerings were received at the tabernacle by the direction of God: bullocks, goats, sheep, turtle-doves, and young pig-



cons. These were to be offered upon the altar as a "burnt-offering" to the Lord; as an expression of sorrow for sin, a type of one great Offering to be made known in the far future, and significant of an entire surrender of the offerer to the service of the Lord. See Rom. xii, 1. The offerings were classified as follows: 1. The *burnt-offering*; (Lev. i, 1-17.) 2. The *meat-offering*; (Lev. ii, 1-16; v, 11, xxiii, 10, 12; xxiv, 5-9.) 3. The *peace-offering*; (Lev. iii, 1-17.) 4. The *sin-offering*; (Lev. iv, 1-35.) 5. The *trespass-offering*; (Lev. v, 1-19; vi, 1-7.) 6. The *drink-offering*. Exod. xxix, 40. The public burnt-offerings were to be made *daily*, (Exod. xxix, 38;) *weekly*, (Num. xxviii, 9, 10;) *monthly*, (Num. xxviii, 11-16;) *yearly*. Num. xxviii, 16-26.

2. Cleansing, or Purification. The idea of atonement is incomplete without that of sanctification or cleansing. **Circumcision** had its teaching in this direction, setting apart to the service of God, and also symbolically cleansing the child or man thus devoted. So with the **Ablutions, or washings**, etc., required by the Jewish system. Exod. xxix, 4; Lev. xiv, 8; Deut. xxi, 6; Num. viii, 7; xix, 18; Heb. ix, 13; Lev. i, 5; 1 Pet. i, 1, 2; Exod. xxx, 26-28; Lev. xiv, 27-29. All these usages literally, or representatively, or typically set forth the important lesson of purity which it is the aim and work of the Gospel to secure. Psal. li, 2, 7; 2 Cor. vii, 1; 1 Thess. v, 23.

3. Instructional. All the ceremonial and other features of the Jewish system were designed to teach the Jews, and after them the Gentiles. All external forms and ceremonies are means of conveying lessons to the understanding. It may, however, be continued too long. A child may depend too much and too long upon the apparatus by which he is at first assisted. So the machinery, the ritual, the elaborate externalities of the Romish Church are harmful rather than helpful, because they divert the mind from the truly spiritual and invisible. They weaken faith. Under the Gospel scarcely any attention is to be paid to "forms." **TWO SACRAMENTS** of the most simple character remain—**Baptism** and the **Lord's supper**. They commemorate facts in the life of Jesus Christ, signify some spiritual thing present or future in the experience and career of the Christian, and form a very simple "body" for the spirit of the Gospel. Circumcision is nothing; uncircumcision is nothing; **TRUE LOVE IS EVERY THING!** The "new creature" is the great blessing to be sought. These forms are valuable, then, as the *basis* of a visible Church, and as means of *instruction and commemoration and anticipation*. Add to these **preaching**, or the proclaiming of the Gospel by a living and spiritual ministry, and the **teaching** of the disciples in all holy things through the word of God, and we have the institutions of the Church.

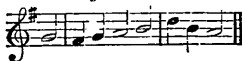
• LESSON SCHEME.

What **FOUR CLASSES** of religious institutions are given. What are the *four institutions* of "place and organization?" A. T. T. C. What *eight particulars* of the "tabernacle" do we study in this paper? How many Jewish temples were there? What are the *six institutions* of "times and seasons?" S. N. F. F. S. J. What were the "three feasts of convocation?" What four annual feasts besides these? What *four institutions* "personal and official?" P. P. A. O. What *institutions* "ceremonial and instructional" are named? M. S. C. A. B. L. P. T. In which of the articles of the tabernacle do you find one of the following lessons? 1. God's great holiness. 2. The sinner must approach God by sacrifice. 3. The soul that would dwell with God must be cleansed from sin. 4. Christ is our light. 5. He is also our strength. He feeds and holds fellowship with us. 6. To approach God we must offer sincere prayer to him. 7. God honors and guards his law. 8. God sits upon his mercy-seat, and will pardon and save all who approach him aright.

XXI. BIBLE INTERPRETATION.

1. SCRIPTURE READING. Neh. 8. 1-12 ; Luke 24. 13-32.
2. PRAYER AND ROLL-CALL.
3. HYMN: "DIVINE TEACHING."

Rockingham. L. M.



Unto our inner man expound	Instructed thus by thee, O Lord,
The things in all thy Scriptures found	Our souls shall prosper in thy Word;
Concerning thee, that we in turn	Apt teachers in our school to shine,
May make thy lambs the same discern.	Apt scholars must we be in thine.

4. A DEFINITION.

Bible Interpretation is the science which teaches us to discover the true meaning of the sacred text.

5. SEVEN HELPS TO INTERPRETATION.

1. The right **aim and spirit**.

- 1.) With love of truth.
- 2.) Willingness to obey truth.
- 3.) Freedom from prejudice.
- 4.) Do not feel it necessary to account for the reason of what is taught.
- 5.) The aid of the Holy Spirit.

2. A general knowledge of the **objects, construction, and contents of the Bible**.

3. A knowledge of the **Language** in which the Bible was written.

4. A knowledge of **Sacred Geography**.

5. A knowledge of **Bible History**, and also of **Ancient Manners and Customs**.

6. A knowledge of the **Natural History of the Bible**.

7. A knowledge of **Church History**.

6. SEVEN RULES OF INTERPRETATION.

1. Primarily—accept the **most plain and obvious sense** of a passage.

2. If difficulties occur, **study the particular words of a passage**, and ascertain their usual scriptural sense.

3. Ascertain the **writer's aim and outline of thought** by studying sentences, paragraphs, chapters, and even whole books if necessary.

4. **Compare one part of Scripture with another**.

5. Consider the **peculiarities and circumstances of a writer**.

- 1.) His character and mission.
- 2.) The times in which he lived.
- 3.) The country in which he lived.
- 4.) Its manners and customs.
- 5.) The opinions with which he was familiar, and which he opposed or defended.
- 6.) The language in which he wrote.

6. Of several possible interpretations of a passage, accept the one most in harmony with the general sense of Scripture.

7. Consider carefully the long-accepted opinions of the Church universal, and the well-established decisions of modern science.

7. HELPS TO MEMORY.

1. Read carefully and get the full meaning of the above seven rules.

2. By means of the following *catch-words* get them into the memory:—

1.) Obvious sense; 2.) Particular words; 3.) Aim and outline; 4.) Scripture with Scripture; 5.) Peculiarities and circumstances, (six particulars;) 6. General sense; 7.) Church and science.

8. A GUIDE TO INTERPRETATION. *By James M'Gee, Esq.*

1. Approach your work with an unprejudiced mind.

2. Seek to be led by the Holy Spirit.

3. Read faithfully.

4. Compare diligently.

5. Pray earnestly.

6. Think intensely.

7. Search for the truth, not curiosities.

8. Lay aside that which is doubtful.

9. Give *due* weight to long-sanctioned interpretations.

10. Accept the aid of *reverential* research and science.

11. Study words: *a.* their origin; *b.* their growth; *c.* particular meaning; *d.* different meanings; *e.* comparative value.

12. Study truths or doctrines: *a.* by endeavoring to catch the spirit of the writer; *b.* in the light of the writer's surroundings, character, and mission; *c.* by a comparison of Scripture with Scripture.

13. Make a judicious use of, but do not force, analogies.

14. Interpret according to common sense.

15. Interpret so that the author will remain consistent throughout.

16. Interpret so that a harmony will be maintained in the whole Bible.

17. Keep these test questions before you:—

1.) Are there any errors in the translation?

2.) Are there any redundant words?

3.) Are there any missing words?

4.) Are there any obsolete words?

5.) Have any words changed their meaning?

6.) What is the root idea of the words employed?

7.) In what sense are the words used elsewhere?

8.) Is there any prophetic, figurative, or symbolic language employed?

9.) Is the sense affected by peculiar manners or customs?

10.) What nice shades of meaning are here suggested?

11.) To whom and under what circumstances were the words written?

12.) What is the scope and purpose of the author?

13.) How does the truth taught affect me, or those whom I teach?

14.) What facts or circumstances may render it difficult to understand the passage?

9. DIFFICULTIES IN SCRIPTURE.

For a statement of the sources of the difficulties in the study of Scripture and what to do with them, see Chautauqua Text-Book No. 18, pp. 49-54; also Magazine Series Tract, on "Difficulties in Scripture," by J. Comper Gray.

XXII. BIBLE PROPHECY.

1. In the mind of an artist all the details of a proposed building are clearly seen and enjoyed even before the first spadeful of earth has been turned to make place for the foundation. Thus, all things that are in existence and all things that can possibly occur are known in advance to the Supreme Architect from whom all comes.

2. When announcements of events yet to transpire are dropped by divine revelation into human thought and language, we have prophecy.

3. God has revealed himself to men concerning the future in voices, responses, dreams, visions, internal impressions on the mind, and angelic ministry.

4. Events were thus foretold in reference to individuals, families, cities, nations, and important movements, personal and public. The Bible contains a large number of such prophecies. It also contains a record of the fulfillment of many of them at much later periods of time; and other events predicted in the Word of God are now transpiring.

5. Prophecy is not only a miracle of knowledge, but is a perpetually present miracle, having every day the force of an immediate divine act.

6. For further information on Bible prophecy, see any Bible dictionary or cyclopedia.

7. The following table shows the canonical and the chronological order of the prophets:—

<i>Canonical Order.</i>	<i>Prophets.</i>	<i>Chronological Order.</i>	<i>Date.</i>
1.	Isaiah.	5.	765-608.
2.	Jeremiah. [Lament.]	9.	628-568.
3.	Ezekiel.	12.	595-573.
4.	Daniel.	11.	606-534.
5.	Hosea.	4.	784-723.
6.	Joel.	1.	870-865.
7.	Amos.	3.	810-785.

<i>Canonical Order.</i>	<i>Peophets.</i>	<i>Chronological Order.</i>	<i>Date.</i>
8.	Obadiah.	13.	588-583.
9.	Jonah.	2.	840-784.
10.	Micah.	6.	758-699.
11.	Nahum.	7.	720-698.
12.	Habakkuk.	10.	620-609.
13.	Zephaniah.	8.	628-620.
14.	Haggai.	14.	520.
15.	Zechariah.	15.	520.
16.	Malachi.	16.	436-420.

FIVE CENTURIES OF PROPHECY.

870-420 B. C.

9. Joel, Jonah, Amos.
 8. Hosea, Isaiah, Micah, Nahum.
 7. Zephaniah, Jeremiah, Habakkuk,
 Daniel.
 6. Ezekiel, Obadiah, Haggai, Zechariah.
 5. Malachi.

MNEMONIC LIST.

9. Jo. Jo. Am.
 8. H. I. M. N.
 7. Zealous Jeremiah **H**ow **D**espond-
 ent.
 6. Earnest Obadiah **H**ow **Z**ealous.
 5. Malachi.

XXIII. TYPES AND SYMBOLS.

1. We find in the holy Bible, as in all literature, things invisible represented by things visible, (Isa. 28. 16,) things divine by things human, (2 Sam. 23. 3; Psa. 84. 11,) things difficult and obscure by things simple and familiar, (John 6. 58,) and qualities of character by qualities of inanimate or unintelligent nature, (Zech. 7. 12; Luke 13. 32.)

1.) This use of the natural, visible, and material world, in presenting to man the facts and principles of the intellectual, moral, and spiritual world, is necessary, because man first and best understands the former, and because all language is based upon it.

2.) It is also necessary because there is a close and real resemblance or correspondence between things material and spiritual.

2. The element of comparison in literature is known under the general name of "figurative language," and assumes a great variety of forms; which, with their nature and laws, we need to some extent to understand in order to avoid grave and dangerous errors in the interpretation of the Bible.

1.) Examine **Isa. 57. 20; Matt. 13. 31; James I. 6**, where in each passage one thing is compared to another, and the fact of the comparison stated by the word "like." This is called a *sim'i-le*.

2.) Examine **Matt. 5. 13, 14; Psa. 84. 11; John 15. 1**, where in each case the name and qualities of one object are applied to another

directly, without the use of the word "like." This is called a *met'a-phor*.

3.) Examine **Psa. 80. 8-16; 2 Sam. 12. 1-4**, where in each case the names and qualities of one object are not only applied to another, but the application is kept up and carried on in a connected story. This is called an *al'le-go-ry*. An allegory has been called "a continued metaphor."

4. Examine **Luke 16. 1-9; Num. 23. 24; Luke 12. 42-48**, where in each case we have a "serious narration within the limits of probability," designed to impress us with higher spiritual truth than appears on the surface of the story. This is called a *par'a-ble*. Trench says: "The parable differs from the allegory, comparing as it does one thing with another, but preserving them apart as an inner and an outer, and not transferring, as does the allegory, the properties and relations of one to another." [Do not spend time in the Normal Class in trying to make a sharp distinction between the two.]

5.) Examine **Gen. 28. 12-15; Jer. 27. 1-3; Num. 17. 6**, where the "ladder," the "yokes," and the "rod" become visible and natural signs of divine and spiritual truth. The "sign" of moral and religious truths is called a *sym'bol*.

6.) Examine **Deut. 18. 15; Heb. 7. 3-5; John 3. 14**, where the character, office, and work of Christ are foreshadowed, in the first case, by *Moses*, as a prophet, (Deut. 18. 15,) in the second by the *High Priest*, (Heb. 8. 3-5,) in the third by the *serpent lifted up*, (John 3. 14.) The person, office, act, or thing, which by Divine appointment foreshadows a spiritual truth or person, is called a *type*, and the truth or person foreshadowed is called the *an'ti-type*.

3. The whole subject of figurative language, especially as it relates to the study of the *poetry* and *prophecy* of the Bible, deserves much more careful reading and research than we shall be able to give to it in our present Normal Class course. Let us now consider

TYPES AND SYMBOLS.

[“The term *symbol* is equally applicable to that which represents a thing past, present, or future; whereas the object represented by a *type* is invariably future.”—*Horne*.]

I. A SYMBOL IS ANY OBJECT, PERSON, ACT, OR "NUMBER" WHICH IS EMPLOYED TO REPRESENT MORAL OR SPIRITUAL TRUTH.

[Let the class turn to the texts, name the symbols, and give the truth which each conveys.]

1. *Objects* as symbols: **Rev. 22. 16; Psa. 18. 2; Matt. 16. 19; Rev. 5. 5; Matt. 24. 28; Rev. 18. 10.**

2. *Persons* as symbols: **Acts 21. 21; 1 Cor. 15. 45; Rev. 21. 2.**

3. *Actions* as symbols: **Ezek. 37. 15-18; 12. 3-12; John 8. 8; Matt. 18. 1-3.**

4. *Numbers* as symbols: **Rev. 1. 4, 12, 16, 20; 4. 5; 5. 1; Josh. 6. 4; Prov. 9. 1; Gen. 49. 28; Josh. 4. 3; Matt. 10. 2; Rev. 12. 1; 21. 12, 14, 21; 22. 2.**

2. A TYPE IS A DIVINELY APPOINTED SYMBOL DESIGNED TO FORESHADOW OR PREDICT SOMETHING BETTER AND HIGHER IN THE FUTURE, WHICH IS CALLED THE ANTITYPE.

1. *Historical characters and events* as types: **Gen. 28. 10-12; John 1. 51; . . . 1 Cor. 10. 1-4; . . . 1 Cor. 10. 9-11; . . . Heb. 7. 1-3, 21-28.**

2. *Ceremonial services*: **Rom. 2. 28, 29; . . . Heb. 9. 1-14; 10. 1-4, 19-22; Col. 2. 13-17.**

[NOTE FROM HORNE: All the rites which signified to the Jews any virtues that they were to practice, ought to be called symbols rather than types; and those rites, if there were any, which were divinely appointed to represent things both present and future, may be regarded as both symbols and types—symbols, as denoting things present; and types, as indicating things future.]

3. A FEW RULES FOR THE INTERPRETATION OF TYPES, SYMBOLS, AND THE FIGURATIVE LANGUAGE OF SCRIPTURE GENERALLY.

1.) Remember that as **all Scripture is profitable for instruction**, the figurative parts of it are not to be neglected.

2.) Remember that the figurative element in Scripture is intended **not to conceal, but to reveal** and enforce the truth, and is, therefore, to be carefully studied.

3.) Always seek an **explanation by the writer himself** of the figures, types, or symbols he may employ.

4.) Where the writer does not himself furnish such explanation, seek it from the **other writers of the Bible** who employ and interpret similar figures.

5.) Always compare the apparent teachings of a figure, type, or symbol, with the **obvious and accepted teachings** of the Bible.

6.) **Do not press comparisons too far**, lest you lose the one great truth in a mass of insignificant speculations and idle fancies.

XXIV. MISSION AND POWER OF THE BIBLE.

1. Read carefully Chautauqua Text Book No. 18, pp. 5-7, and Chautauqua Text Book No. 1, *entire*.

2. Consult the following texts of Scripture, dividing the class into four sections. To each section give a passage to be read in concert. Thus you will have four passages under examination all the time. As each verse is

read by a section, call attention to the main idea contained in it, and place on the black-board a word or brief sentence. This will assist in recalling the lessons taught by the whole exercise.

I. To what is it *compared*?

Psalm 119. 32, 35.	Deut. 32. 2.	Psalm 12. 6.
—————	Isaiah 55. 10, 11.	Psalm 19. 10.
Psalm 119. 105.	—————	Psalm 119. 127.
Prov. 6. 23.	Psalm 19. 10.	Psalm 119. 72, 14.
2 Peter 1. 19.	Psalm 119. 103.	—————
—————	—————	Heb. 4. 12.
Luke 8. 11.	Psalm 119. 162.	Jer. 23. 29.

II. The *efficiency* of the Word.

Psalm 119. 130.	Psalm 119. 50.	1 Peter 1. 22.
Acts 18. 28.	Psalm 19. 7.	Psalm 119. 11.
Psa. 119. 99, 100.	Psalm 119. 9.	1 John 2. 14.
John 20. 31.	John 15. 3.	Acts 20. 32.
James 1. 21.	John 17. 17.	2 Tim. 3. 15-17.
1 Thess. 2. 13.	Eph. 5. 26.	2 Pet. 1. 4.

III. True *use* of the Word.

Mark 4. 24.	Joshua 1. 8.	2 Tim. 2. 15, 16.
Luke 8. 18.	Psalm 1. 2, 3.	2 Tim. 2. 23-26.
Heb. 2. 1.	James 1. 22.	2 Tim. 4. 2-5.
Deut. 17. 18-20.	Psalm 119. 54.	Titus 1. 9, 13, 14.
Acts 8. 27. 28.	—————	Titus 2. 7, 8.
Psalm 119. 18.	Neh. 8.	Deut. 6. 7-9.
Luke 24. 44, 45.	Deut. 31. 9-13.	Acts 18. 26.
John 5. 39.	Josh. 8. 32-35.	Acts 28. 23.
Acts 17. 11.	2 Chron. 17. 9.	Ezra 7, 10.
Deut. 6. 6.	Acts 8. 29-31, 35.	
James 1. 21.	2 Tim. 2. 2.	

IV. *Spiritually* essential to the right understanding of God's word.

John 3. 20, 21.	Psalm 97. 11.	1 Cor. 12. 8.
John 5. 44.	Psalm 25. 9.	Matt. 6. 22.
John 8. 43, 47.	John 8. 31, 32.	Eph. 1. 17.
2 Cor. 4. 3, 4.	1 John 2. 20, 27.	John 6. 17.
1 Cor. 2. 12-15.	Psalm 112. 4.	2 Peter 3. 18.

3. Commit the rules in Chautauqua Text Book No. 1, on pages 13-23.

XXV. DOCTRINES OF THE BIBLE.

The scheme of religion which God has given to the world appeals to the rational as well as to the emotional nature of man. It gives him thought upon which to exercise his powers and through which to receive divine influence.

1. The doctrines or teachings of the Bible constitute what we call **Theology**.

2. Theology is that science which treats of **GOD**, his being, attributes, and administration, and of **MAN** in his relations to God.

3. The themes of theology may be distributed as follows:—

1.) **THE ETERNAL GOD**—his nature, character, and works.

2.) **MAN FROM GOD**—created by him.

3.) **MAN WITH GOD**—in harmony with his character, obeying his will, and enjoying his fellowship.

4.) **MAN AGAINST GOD**—sinning, corrupting himself, and developing a sinful history on the earth.

5.) **THE GOD-MAN**—his nature, history, and mission.

6.) **GOD IN MAN**—by the power and grace of the Holy Ghost.

7.) **MAN WITH GOD FOREVER**—"unto death," at the judgment, in heaven.

8.) **MAN WITHOUT GOD**—here and hereafter.

4. Let us make a few preliminary suggestions:—

1.) In attempting to study the nature, character, and works of God in creation, providence, and grace, we are to remember that the **Bible** is our chief authority; it is our standard and text-book. By it our theories stand or fall.

2.) We shall, however, certainly find that the teachings of the Bible harmonize fully with the facts of nature, the facts of human nature, and the experiences of believers. These could not, however, themselves supply us with a scheme of theology worthy of confidence.

3.) Although the Being concerning whose character and government we inquire is revealed in the Bible, it is impossible for finite man to know him fully. God is infinite and incomprehensible. "Touching the Almighty, we cannot find him out." Job xxxvii, 23. "His greatness is unsearchable." Ps. cxlv, 3. The greatest finite intellect in the universe is unable to comprehend God. The angel of ages, though his abiding place has been before the throne since the oldest world began, has not fathomed the depths or measured the limits of theology. And as for men, we but sit on the shore and watch the waves break at our feet. He who knows most, knows almost nothing of theology.

4.) On the other hand, we must avoid the error of those who cover their unbelief with the vail of affected humility. Says a distinguished scientist: "When I attempt to give the power which I see manifested in the universe an objective form, personal or otherwise, it slips away from me, declining all intellectual manipulation. I dare not use the pronoun 'he' regarding it; I dare not call it a 'mind;' I refuse to call it even a 'cause.' Its mystery overshadows me." This is extreme affectation, the phariseism of science. We **may know God**. We may apprehend what we cannot comprehend, as we may use and see and rejoice in the light, though we may not know the sun, its nature, weight, power, nor be able to analyze a single ray from its glory. Indeed, the God of true science does dwell in mystery. So does the God of the Bible. In the holy Scriptures we have the expressions ready to set forth, as no other human language can, the future unfoldings of science concerning the glory and unsearchableness of the first great cause of all things. But while we acknowledge his incomprehensibility we do not forget that he is, and that he is the rewarder of those who diligently seek him. We say with Job: "Behold, I go forward, but he is not there and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: *but he knoweth the way that I take*: when he hath tried me, I shall come forth as gold." Job xxiii, 8-10. Though invisible and incomprehensible, man may trust in God's care and providence.

5. We then, with confidence and humility and sincere desire, approach the great problems of theology, to look at the truth as revealed in the holy Scriptures concerning the God we serve, and to whom all our noblest powers should be consecrated.

I. THE ETERNAL GOD.

1. His *introduction to man* in the Bible: "In the beginning—GOD." Gen. i, 1.

His existence is *assumed*, not *demonstrated*. . . . Not that demonstration is impossible, but it is unnecessary. Man is so constituted that he accepts the idea of a God when suggested. . . . "In the BEGINNING"—back of all other beginnings, back of all monads, molecules, protoplasms—GOD. "Before the mountains . . . or the earth and the world, even from everlasting"—GOD. Psa. xc, 2. And when all things created shall perish, still there would remain—GOD. "To everlasting, thou art God." Psa. xc, 2. **THE ETERNAL GOD!**

2. His *names* in the Bible.

GOD. This is from the same Saxon root as "Good." The Hebrew words translated God in our version are *el* and *eloah*, (plural, *elohim*.) These are both from a common root, which signifies "to be strong." Thence also the name, "the Almighty."

LORD. Hebrew, *adoni*, (plural, *adonai*,) the ruling, governing one, the judge.

JEHOVAH. The eternal and self-existing one. (Where the word LORD occurs in small capitals in our version, in the original it is Jehovah.)

FATHER. See Isaiah lxiii, 16; Matt. vi, 9. Power, self-existence, eternity, goodness, authority, tenderness, and love, are glorious qualities which are associated with the names of God in the Bible. In the Old Testament we find one occasion on which the Lord himself to Moses "proclaimed the name of the Lord." Read carefully Exodus xxxiv, 6, 7.

3. *Human definitions of God.* 1. From the first "Article of Religion" of the Methodist Episcopal Church, modified slightly from the first article of the Church of England: "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." 2. From the "*Westminster Catechism*:" "God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." What these short definitions really contain it would take a whole universe and an eternity and an omniscient wisdom to tell.

4. *Bible teachings concerning the being and character of God:—*

1.) He is **spiritual**. We do not know the nature of spirit. What we call matter is made manifest by certain phenomena. We are familiar with other phenomena which indicate a substance or essence not matter. We call it immaterial, spiritual. To it belong intelligence, will, etc. "God is a spirit." He is invisible to mortal eyes. Simplicity, unity, eternity belong to him as the self-existent spirit.

2.) He is a **person**, having understanding, will, and moral attributes. He is an individual spirit, with intelligence, purposes, plans. He is a personal king, father, judge.

3.) He is **tri-personal**. One and three, and yet not four. Three personalities or "distinctions," and yet one God. We do not understand it. We need not understand it. It is not because of any contradiction or absurdity or impossibility in the doctrine of the Trinity that we cannot comprehend it, but because of our finiteness

and weakness, and because God has seen fit to make no revelation of the mode or philosophy of it to us. If any man has a conception of the Trinity which is obviously and unmistakably absurd, then he may be sure that his conception is false. There is a profound philosophy in the Trinity. We may be permitted to understand it hereafter. The Bible records the fact, and does not say a word about the "how."

4.) He is **self-existent**, and the only self-existent being in the universe.

5.) He is **infinite, incomprehensible, immortal, immutable, omnipotent, omniscient, omnipresent.**

6.) He is **wise, true, just, holy, good, and merciful. God is love.**

5. Bible references sustaining these thoughts concerning God. [Let these texts be found and carefully read.] 1 Tim. i, 17; Psa. lxxvi, 5; John iv, 24; Psa. xxv, 8; 2 Cor. iii, 17; Psa. cxix, 68; 1 John iv, 8, 16; Jer. x, 10; John i, 18; Col. i, 15; John xvii, 3; Job xi, 7; xxvi, 14; xxxvii, 23; Deut. xxxii, 4; Isa. xlv, 21; Psa. cxlv, 3; Rom. xi, 33; Psa. xcix, 9; Isa. v, 16; Rom. i, 23; Matt. v, 48; Psa. xc, 2; Deut. xxxiii, 27, Rev. iv, 8-10; Psa. cxxxix, 7; Jer. xxiii, 23; 1 Tim. i, 17; vi, 17; Psa. cii, 26, 27; James i, 17; Gen. xvii, 1; Exod. vi, 3; Rom. xvi, 27; Psa. cxxxix, 1-6; Prov. v, 21; Psa. cxlv, 5; Job xxxvi, 26; xxxvii, 5; Psa. xl, 5; Eccles. iii, 11; xi, 5; Isa. xl, 18.

6. Bible teachings concerning the *government* of God.

1.) God is *supreme sovereign*. Having created, he holds and governs all things and all responsible beings according to his own will. Rev. iv, 11; 1 Chron. xxix, 11; Psa. xxiv, 1.

2.) God governs the *nations* of the earth as nations. 2 Kings xix, 15.

3.) God governs and cares for each and every *individual* being under his dominion. Job xii, 10; Gen. xlviii, 15; Matt. x, 29.

4.) God governs in accordance with his own *character*. (1.) He seeks the good of his creatures. Psa. xxxiv, 8. (2.) He recognizes and never invades the freedom of his creatures. Ezek. xviii, 23; Matt. xviii, 14; Deut. xi, 26-28. (3.) He punishes sin. Prov. xiv, 32; Matt. xxv, 46. (4.) He rewards righteousness. Psa. xxxi, 19; Jno. xii, 26. (5.) He is just and wise. Psa. cxl, 5; Rom. ii, 2.

II. MAN IS FROM GOD.

1. The *universe* is from God. He made it. Gen. i, 1-25.

2. The *earth*, (as a part of the universe,) from the "dust" of which the body of man was made, is from God. Gen. ii, 7; Eccles. xii, 7; Gen. iii 19.

3. The *body of man* is therefore from God. It was the last and the

crowning act of creation. The material universe is represented in man's body. He is the microcosm.

4. The *soul of man* is from God. The soul is distinct from the body. It is not matter but spirit. The changes which destroy the body do not affect the existence of the soul. See Isa. x, 18; Dan. vii, 15; Matt. x, 28. The soul was

1.) Created by the divine *spirit*. Gen. ii, 7.

2.) Created in the divine *likeness*. Gen. i, 27, 31; Eccles. vii, 29; Eph. iv, 24; Col. iii, 10.

3.) Created for a divine *mission*. Gen. i, 26-28.

5. *Definition*: "Man is both a sensuous and a spiritual being, allied by his body to the dust of the earth, by his spirit to God the Father of spirits; a personality according to its whole organization in all its parts, activities, and forces, definitely suited for a life in communion with God."—*Van Oosterzee*.

III. MAN WAS WITH GOD.

1. In the *character he possessed*. He was in perfect harmony with all holiness and perfection, delighting in the divine will. He "was able with his will to agree in every thing with the will of God."

2. In the *place he occupied*. He was in harmony with the divine order and assignment. In Eden, a place of God's choosing, planting, and adornment; with authority over the land and the creatures that lived upon it; with a work assigned him. Gen. ii, 15.

3. In the *fellowship he enjoyed*. From Gen. ii, 17, and iii, 8, we infer that in the midst of the delights of Paradise this was added to its blessedness, that God communed with man.

IV. MAN AGAINST GOD.

1. Man *sinned against God*. This is the short statement of a terrible and far-reaching fact. "By one man sin entered into the world." Rom. v, 12.

1.) Man sinned *against the law of God*—a plain, simple, clear, easy-to-be-kept law. "Sin is the transgression of the law." 1. John iii, 4.

2.) Man sinned under the pressure of *temptation* from without. Gen. iii, 1-6.

3.) Man sinned in the *early stages* of his career.

4.) Man sinned *without necessity and from his own free-will*. The temptation by Satan does not exculpate him. He should not have yielded. It was not that man was weak and inexperienced and undeveloped. It has been wisely said: "Sin does not consist in this, that we are not yet that which we must become; but rather in this, that we are just the opposite of what we ought to be."—*Van Oosterzee*.

Man knew the law of God. He might have obeyed it. He ought to have obeyed it. He knew the "might" and the "ought" in the case. He deliberately broke, transgressed the law of God. Thus he put himself against God.

2. Man's sin brought to himself *shame, condemnation, alienation, and exile from God, ruin and death*. Gen. iii, 8; Job xxxi, 33; Rom. v, 12.

3. Man's sin entailed upon all of his descendants *a corrupt and evil nature*. As article seventh of the Church declares: "Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

Hosea vi, 7. But they, like men, have transgressed the covenant.

Job xiv, 4. Who can bring a clean thing out of an unclean? Not one.

Job xv, 14. What is man that he should be clean?

Gen. vi, 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil and that continually.

Jer. xvii, 9. The heart is deceitful above all things and desperately wicked: who can know it?

Rom. viii, 7. The carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be.

1 Cor. ii, 14. The natural man receiveth not the things of the Spirit of God.

Rom. iii, 19. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God.

4. Man's sin *developed a sinful history* on the earth. From the days of Cain to the days of Iscariot, iniquity poured like a stream down the ages. At last man crucified the Christ himself, the personification of virtue and of all good and beautiful qualities. "Ye by wicked hands have crucified and slain." Acts ii, 23.

5. Man's sin *identified the race with the devil and his angels*.

1.) Man yielding obedience to Satan rather than to God. Gen. iii, 1-6; 1 John iii, 8; Rom. vi, 16.

2.) Man coming under the power of Satan and against God. 2 Tim. ii, 26; Rev. ix, 11; Matt. xii, 28, 29; 2 Cor. iv, 4; Mark v, 2-5.

3.) Man subjecting himself to the fate of Satan and his angels. John viii, 44; Jude vi; Rom. xvi, 20; Matt. xxv, 41.

V. THE GOD-MAN.

1. Man sinned, but GOD LOVED MAN. "God *so* loved the world!" etc. John iii, 16.

2. God in his infinite love provided a *Saviour* for man. John iii, 17.

"There is one God and one mediator between God and men, the man Christ Jesus." 1 Tim. ii, 5.

3. Jesus Christ is *man*. John i, 14 ; Gal. iv, 4 ; Phil. ii, 7, 8.
4. Jesus Christ is *God*. See Col. ii, 9 ; Phil. ii, 6.
 - 1.) Consider his *character and claims*. 1Pet. ii, 22 ; Jno. viii, 46 ; xiv, 9.
 - 2.) Consider his *works*. John i, 1, 3 ; Col. i, 16, 17.
 - 3.) Consider his *names*. Rom. ix, 5, 7 ; Phil. ii, 11 ; 1 John v, 20 ; Rev. xvii, 14.
 - 4.) Consider the *worship given to him*. John v, 23 ; Phil. ii, 10 ; Rev. v, 13.
5. Jesus Christ is therefore GOD-MAN.
 - 1.) As to his *twofold* nature. John i, 1, 14 ; Matt. i, 23 ; Isa. ix, 6 ; 1 Tim. iii, 16.
 - 2.) As to his *mediatorial* office. 1 Tim. ii, 5, 6.
6. His *pre-existence*. See John vi, 61, 62 ; viii, 56-58 ; xiii, 3 ; xvii, 24.
7. His *pre-announcement*.
 - 1.) In Eden. Gen. iii, 15.
 - 2.) To the patriarchs. Gen. xxii, 18 ; xlix, 10.
 - 3.) By the Jewish ritual. Heb. ix, 6-12.
 - 4.) By the prophets. Isa. vii, 14 ; Micah v, 2.
8. His *personal life* on earth.

1.) A short life.	5.) A prayerful life.
2.) A sinless life.	6.) An active life.
3.) A sympathetic life.	7.) A miraculous life.
4.) A self-denying life.	8.) A perfect life.
9. His *propitiatory death*.

Isa. liii, 5, 6. But he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed. . . . The Lord hath laid on him the iniquity of us all.

Matt xx, 28. The Son of man came. . . . To give his life a ransom for many.

Rom. iii, 25, 26. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God ; to declare, I say, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus.

Rom. v, 6-8. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man would one die : yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1 Cor. xv, 3. Christ died for our sins according to the Scriptures.

2 Cor. v, 19-21. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. For he hath made him to be sin for us who knew no sin ; that we might be made the righteousness of God in him.

Gal. iii, 13. Christ hath redeemed us from the curse of the law, being made a curse for us ; for it is written, cursed is every one that hangeth on a tree.

Heb. ix, 12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

1 Pet. i, 18, 19. Forasmuch as ye know that we were not redeemed with corrupt-

ible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot.

1 Pet. ii, 24. Who his own self bore our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed.

1 Pet. iii, 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

1 John iv, 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

10. His *resurrection and ascension*.

Rom. iv, 24, 25. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification.

Rom. viii, 34. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Heb. iv, 14. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession.

Heb. ix, 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

1 John ii, 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

From the CATECHISM of the Church: *Question 42*. What did Christ suffer for us? *Answer*. He humbled himself, and became obedient unto death, even the death of the cross. *Ques. 41*. Why did Christ thus suffer and die? *Ans*. To offer to divine justice full atonement for the sins of the world. *Ques. 43*. How are we benefited by Christ's resurrection? *Ans*. He rose for our justification, and ascended to the right hand of God, where he ever liveth to make intercession for us.

11. His *work*.

1.) **Instruction** as a PROPHET. Deut. xviii, 15; Luke iv, 32; xxiv, 19; John vii, 46.

2.) **Atonement** as a PRIEST. 1 Sam. ii, 35; Rom. v, 11; Heb. ii, 17; iii, 1.

3.) **Authority** as a KING. Isa. xxxii, 1; Luke i, 32, 33; xix, 37, 38; John xii, 26.

4.) **Intercession** as an ADVOCATE. John xiv, 6; Heb. vii, 25; 1 John ii, 1.

5.) **Fellowship** as a FRIEND. Ps. xxv, 14; Prov. xviii, 24, John xiv, 27; John xv, 14, 15; 1 John i, 3.

12. *Second coming*.

Matt. xxiv, 30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

John xiv, 3. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.

Acts i, 11. Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

1 Thess. iv, 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

2 Thess. i, 10. When he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day.

13. His *Gospel*

1.) Offered to ALL. See Isa. xlv, 22; Mark xvi, 15, 16; John i, 29; Acts xvii, 30; 2 Cor. v, 14, 15; 1 Tim. ii, 6; Heb. ii, 9; 1 John ii, 2.

2.) FREELY offered. Isa. lv, 1; Rev. xxii, 17.

3.) On condition of REPENTANCE. Matt. iv, 17; Mark i, 15; Acts iii, 19; xvii, 30.

4.) On condition of FAITH. Matt. xi, 28; xii, 21; John iii, 36; xi, 25; xx, 31; Acts xiii, 38, 39; Gal. ii, 16.

From the CATECHISM: *Question 44.* Did Christ make this atonement for all mankind? *Answer.* By the grace of God he tasted death for every man. Heb. ii, 9. *Ques. 45.* Will all men therefore be saved? *Ans.* No; the wicked shall be turned into hell, and all the nations that forget God. *Ques. 46.* Will those be saved who die in childhood before they know good and evil? *Ans.* They will; for Jesus said, Of such is the kingdom of heaven. *Ques. 47.* On what terms are those saved who know good from evil? *Ans.* On condition of repentance toward God and faith toward our Lord Jesus Christ. *Ques. 48.* What is repentance? *Ans.* A godly sorrow on account of sin. *Ques. 49.* How is true repentance indicated? *Ans.* By the forsaking of sin and a sincere turning to God. *Ques. 50.* What is faith in Jesus Christ? *Ans.* Faith in Jesus Christ is the act of receiving and trusting in him alone for salvation. *Ques. 51.* Can we repent and believe of ourselves? *Ans.* No; the power to repent and believe is given us by God.

VI. GOD IN MAN.

1. The dispensation of the Son—the GOD WITH US, was followed by the dispensation of the Spirit—GOD IN US. See John xiv, 16, 17; xv, 26, xvi, 7; Acts v, 32; Eph. iii, 16; 1 Cor. ii, 10-13.

2. The *personality and divinity* of the Spirit of God is thus stated in the fourth article of the Church: "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God." Matt. xxviii, 19; John xvi, 13; 2 Cor. xiii, 14.

3. The *work* of the Holy Ghost,

1.) In creation. Gen. i, 2; ii, 7.

2.) In redemption.

(1.) *Convincing* of sin. John xvi, 8; Acts xvi, 14.(2.) Effecting *regeneration*, which is "the new birth of the soul in the image of Christ, whereby we become the children of God." John iii, 3-8; Titus iii, 5.(3.) Witness to *justification*, which "is that act of God's free grace in which he pardons our sins and accepts us as righteous in his sight for the sake of Christ." Rom. v, 1; 1 Cor. ii, 12; Eph. ii, 13, 14.(4.) Witnessing to *adoption* as children of God. Rom. viii, 14-17; Gal. iv, 6.(5.) Effecting *sanctification*, which is "that act of divine grace whereby we are made holy." Acts xv, 8, 9; 2 Thess. ii, 13; Heb. ix, 14; 1 Pet. i, 2; 1 John i, 7-9.(6.) *Teaching*. Exod. xxxi, 3; Luke xxiv, 49; John xiv, 26; xv, 26; xvi, 7-15; Acts i, 8; 2 Pet. i, 19-21.(7.) *Comforting*. John xiv, 16-18; Acts xiii, 52; ix, 31; Rom. v, 5; Eph. i, 13, 14; 1 John iii, 24.(8.) *Directing Church life and order*. Acts x, 19, 20; xiii, 2. Inspiring the Church in preaching, teaching, prayer, praise, reading the word, etc. John xx, 22; Acts vi, 3, 5; Zech. xii, 10; Matt. x, 20; Rom. viii, 26, 27; Eph. vi, 18.(9.) *Producing Christian character and works*—fruit-bearing. Rom. xiii, 10; v, 5; xiv, 17; Gal. v, 22, 23; Eph. v, 8, 9; 1 Thess. v, 19-24.(10.) *Raising the dead at the last day*, Ezek. xxxvii, 9, 10; Rom. i, 4-8; viii, 11, 23; 2 Cor. iv, 14; Job xiv, 12-15; Isa. xxvi, 19; Dan. xii, 2; Matt. xxii, 28-32; John v, 28, 29; Acts xvii, 31, 32; 1 Cor. xv, 12-55; Phil. iii, 20, 21; 1 Thess. iv, 13-18; Rev. xx, 12, 13.

VII. MAN WITH GOD FOREVER.

1. Man may be with God in *spiritual fellowship on earth*. Gen. v, 24; vi, 9; Psal. xvi, 8; Isa. xxx, 21; Acts ix, 31; Heb. xi, 5; 1 John i, 7.2. Man may be with God in spiritual fellowship *until death*. Psal. xxiii, 3, 4; xlv, 15; lxxiii, 24; Isa. lviii, 11; Acts vii, 59; 2 Tim. iv, 6-8.*May man fall from grace?* Read 2 Chron. xv, 2; 1 Cor. ix, 27; Heb. x, 26, 27, 38; 1 Tim. i, 19.*How may this be prevented?* Luke xxii, 40; 1 Cor. x, 12; 2 Tim. iv, 5; Heb. iii, 12-14; 1 Pet. iv, 7.

3. Man may be with God *immediately after death*. Isa. xxv, 8, 9; Acts vii, 59; 2 Cor. v, 8; Phil. i, 23.

4. Man may be with God *at the judgment*. Matt. xxv, 34; Rom. ii, 5-7; viii, 17; Jude 14; Rev. xxi, 7.

5. Man may be with God *forever*. Psal. xvi, 11; xvii, 15; xxxvi, 8; Matt. xiii, 43; Col. iii, 4; 1 Pet. i, 4; Rev. xxii, 4, 5.

6. Man being with God *enjoys the fellowship and ministry of the pure and good*.

1.) Angels. Gen. xxiv, 40; Dan. x, 13; Heb. i, 14.

2.) Saints. Heb. xii, 22, 23; Rev. xix, 4, 5; xxii, 3.

VIII. MAN WITHOUT GOD.

1. Without God as the *law* of his life. Num. xv, 30; Prov. i, 24, 25; xiv, 14; Rom. i, 28.

2. Without God as the *light* of his life. Gen. vi, 3; Isa. lxiii, 10; Hosea iv, 17; Eph. iv, 30.

3. Without God as the *delight* of the future life. Isa. v, 14; Matt. xiii, 49, 50; 2 Thess. i, 7-9; Gal. v, 21; Rev. xxii, 11; Heb. x, 31; Matt. xxv, 41; Rom. ii, 8, 9; Rev. xxi, 8.

LESSON SCHEME.

1. It is no little task to undertake to master a system of theology. Indeed, it is impossible to acquire even the outlines of a system in the short time allowed by the course of study we are now prosecuting. We have endeavored in this paper to present the main facts of the Bible scheme—the faintest outline of the teachings of the word concerning the divine character, the divine government, the human duty and destiny and opportunity which are unfolded in the Gospel.

2. We recommend the teacher of a normal class using the paper to spend as much time as possible in the examination of texts here indicated, and in the citing of other passages sustaining the several points which are introduced in our outline. Three meetings are assigned to the study of the theology of the Bible. Let the class read the texts, recite the definitions, frequently review the outline, and indulge in frank discussion of the several doctrines presented. Let us remember that the word of God is the final authority. Human reasonings may seem plausible enough, but God's word is above all human reasonings. Our logic may be darkness. His word is light.

3. Binney's "Theological Compend," published by PHILLIPS & HUNT, New York, and HITCHCOCK & WALDEN, Cincinnati and Chicago, and Dr. Townsend's "Outlines of Theology," by the same houses, may be consulted for additional suggestions on the doctrines introduced into the present outline.

QUESTIONS.

FIRST SESSION.

What is *Theology*? Into what *eight* classes may we distribute the themes of theology? What is our *chief authority* in theological studies? Why is it impossible to *comprehend* all the truths of this science? Is it therefore impossible for us to *know something* concerning the divine character and government? How is God *first introduced* to man in the Bible? What are the principal *names* by which he is known? Give one or two *human definitions* of God. Enumerate the *attributes* of God which are revealed in the Bible. In what sense is it true that "man is *from God*?"

SECOND SESSION.

In what *three* particulars was Adam "*with God*?" How did man place himself *against* God? Define sin. Why was Adam's sin *inexcusable*? What were some of the *immediate results* of Adam's sin? What is *original* sin? Give a few passages of Scripture to *prove* the doctrine of inherited sin. With what *class of beings* are we as sinners and by sin associated? By whom alone is man to be saved?

THIRD SESSION.

How do you know that Jesus Christ is man? That he is God? What effect did the *death of Christ* have on us as a race? What *fivefold* work did Christ perform? What is the *Gospel*? What is *repentance*? What is *saving faith*? Who is the third person in the Trinity? What *tenfold* work does he perform in connection with redemption? How may man be *with God* again, under the Gospel? In what *three* particulars is the impenitent man *without God*.

SYLLABUS.

1. THE ETERNAL GOD.

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|---|-------------------------------------|
| 1. Sources of Information concerning God. | 3. The Human Definition of God. |
| 2. The Biblical Names of God. | 4. The Being and Attributes of God. |
| | 5. The Government of God. |

2. MAN IS FROM GOD.

1. As to his body. 2. As to his soul. 3. Created ;
 1.) By the divine Spirit. 2.) In the divine likeness. 3.) For a divine mission.

3. MAN WAS WITH GOD.

1. In the *character* he possessed ; 2. In the *place* he occupied ;
 3. In the *fellowship* he enjoyed.

4. MAN AGAINST GOD.

1. Man *sinned* against God's law.
 2. Man's sin brought *shame, weakness, and alienation* from God.
 3. Man's sin brought upon the race a *corrupt and evil nature*.
 4. Man's sin developed a *sinful history* on the earth—from Cain to Iscariot.
 5. Man's sin identified the race with the *devil and his angels*.

5. THE GOD-MAN.

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| 1. His mission ; | 3.) Of authority as a King ; |
| 2. His twofold nature ; | 4.) Of intercession as an Advocate ; |
| 3. His divinity ; | 5.) Of fellowship as a Friend. |
| 4. His personal life ; | 8. His second coming ; |
| 5. His propitiatory death ; | 9. His Gospel : |
| 6. His resurrection and ascension ; | 1.) For all ; |
| 7. His work : | 2.) Freely offered ; |
| 1.) Of instruction as a Prophet ; | 3.) On condition of Repentance and Faith. |
| 2.) Of atonement as a Priest ; | |

6. GOD IN MAN.

1. The two dispensations—GOD WITH US and GOD IN US.
 2. The personality and divinity of the Holy Ghost.
 3. The work of the Holy Ghost : 1.) In creation ; 2.) In redemption ;
 1.) Conviction, 4.) Witnessing to Adoption, 7.) Comforting,
 2.) Regeneration, 5.) Sanctification, 8.) Governing,
 3.) Witnessing to Justification, 6.) Teaching, 9.) Fruit-bearing,
 10.) Resurrection.

7. MAN WITH GOD.

1. In fellowship ; 3. After death ; 5. Forever ;
 2. Until death ; 4. At judgment ; 6. With God's angels and saints

8. MAN WITHOUT GOD.

1. As the law of his life ; 2.) As the light of his life ; 3. As the delight of his future life

SABBATH-SCHOOL DEPARTMENT.

SABBATH-SCHOOL DEPARTMENT.

I. PLACE AND PURPOSE OF THE SABBATH-SCHOOL.

1. What the Sabbath-school IS NOT. [Consult the several texts indicated.]

FIRST STATEMENT: *The Sabbath-school is not a substitute for the Family.* Deut. vi, 6-9; Deut. iv, 9; Prov. xxii, 6; Eph. vi, 4; Deut. xi, 18-21; 2 Tim. i, 5.

SECOND STATEMENT: *The Sabbath-school is not a substitute for the Pulpit.* John xx, 21; Rom. x, 13-15; Isa. lli, 7, 8; 2 Cor. v, 17-21; Mark xvi, 15.

THIRD STATEMENT: *The Sabbath-school is not a substitute for the other religious meetings of the Church.* Heb. iii, 12, 13; Mal. iii, 16; Acts i, 13, 14; Eph. v, 18, 19; Matt. xviii, 19, 20.

2. What the Sabbath-school IS.

FOURTH STATEMENT: *The Sabbath-school is that department of the Church of Christ in which the word of Christ is taught for the purpose of bringing souls to Christ and of building up souls in Christ.* Deut. xxxi, 12, 13; Neh. viii, 5-8; 1 Cor. xii, 27-31; Luke ii, 46; Col. iii, 16; Eph. iv, 11-16.

- 1.) The Sabbath-school is a **school**. It is for the *teaching* rather than the preaching of the Gospel, although it should attend to both. It involves the processes of teaching, of questioning, of personal application, of hand-to-hand effort in the development of thought and of self-activity. It is in fulfillment of the divine command, "Go, teach." It is in imitation of the divine example of Him who spake as never man spake, the great Teacher, who used illustrations and asked questions, and made direct, personal application, who taught individuals and small groups, and elicited from his pupils remarks, opinions, thoughts, questions, etc., of their own. It is the Church becoming now what all the followers of Christ were at the beginning—disciples.
- 2.) The Sabbath-school is a **department of the Church of Christ**.
- 3.) The Sabbath-school is a **school of the word of Christ**.
- 4.) The Sabbath-school is designed to **bring souls to Christ**.
- 5.) The Sabbath-school is designed to **build up souls in Christ**.
- 6.) The Sabbath-school is therefore designed for the **old as well as the young**. Its true motto is not "Feed my lambs," but "Feed my lambs, Feed my sheep."

CLASS DRILL ON THE PLACE AND PURPOSE OF THE SABBATH-SCHOOL.

1. Recite the *three* statements as to what the Sabbath-school is not?
2. Recite the *fourth* statement and the *six* subordinate definitions of the Sabbath-school

II. HOME AND THE SABBATH-SCHOOL.

1. The sweetest word in our language is HOME. The beginning of human life for time and eternity occur at HOME. The most effective school is HOME. It is in point of time BEFORE all others. It is in point of power ABOVE all others. It exists and exerts its influence BY THE SIDE of all others, and when the elements of true home-life are found WITHIN all others, the real power of every school will be greatly enhanced.

2. We come to the study of the Sabbath-school. It is an institution which has to do with adults, but primarily with CHILDREN. Now it is impossible to consider an institution which is designed to reach, to affect the intellect, the character, the conduct, and the eternal destiny of childhood, without considering, at the same time, its relations to that earliest, holiest, mightiest of all institutions—HOME.

3. We therefore lay down the following propositions:

- I. Home-life is BEFORE the Sabbath-school.
- II. Home-life is ABOVE the Sabbath-school.
- III. Home life is BESIDE the Sabbath-school.
- IV. Home-life may find place WITHIN the Sabbath-school.

I. HOME-LIFE IS BEFORE THE SABBATH-SCHOOL.

For five or ten years before the teacher, the superintendent, the class, begin to affect the mind of the child, he is under powerful influence for good or for evil in his own home. The four years of a college course are scarcely more effective in the life of a man than the four years in the nursery, during which he begins to live—and all this before the Sabbath-school reaches him.

II. HOME-LIFE IS ABOVE THE SUNDAY-SCHOOL.

1. It has the FIRST OPPORTUNITY with the child. Its priority gives it superiority.

2. It has the FIRM CONFIDENCE of the child.
3. It has the FERVENT LOVE of the child.
4. It has FERVENT LOVE FOR the child.
5. It has UNCHALLENGED AUTHORITY.
6. It has UNCONSCIOUS INFLUENCE.
7. It has the opportunity to ILLUSTRATE.
8. It has the opportunity to REITERATE.

III. HOME-LIFE IS BESIDE THE SUNDAY-SCHOOL.

1. Its existence and value are to be RECOGNIZED.
2. Its advantages are to be UTILIZED.

3. Its baleful influences are to be **NEUTRALIZED**.
4. Its character and tone are to be **CHRISTIANIZED**.

IV. HOME-LIFE MAY FIND PLACE WITHIN THE SUNDAY-SCHOOL.

1. In the Sunday-school are the elements of Home-Life.
 1. It is usually a **Home-Like Place**.
 2. It has the **Home Constituency**—old and young.
 3. It has the **Aim** of the true Home.
 4. It has or may have the **Atmosphere** of Home.
 5. It has most of the **Opportunities** of Home.
 6. It comes in contact with the **Experiences of Life** as Home does.
2. These elements of Home-Life should be employed in the Sunday-School.
 1. The School should be like Home and not like a **Military Academy**.
 2. The School should be like Home and not like a **Recitation-Room**.
 3. The School should be like Home and not like a **Romish Church**.
 4. The School should be like Home and not like a **Public Lyceum for Entertainments**.
3. These elements of Home-Life should be developed in the Sunday-school to their highest degree of power.
 1. The place should be **Comfortable, Attractive, Beautiful**.
 2. The Home Constituency of the Sunday-School should embrace **Parents and their Children**.
 3. The aim of the School should be the **Biblical, Spiritual, Practical Education** of its members in order to useful lives and a blessed eternity.
 4. The atmosphere of the School should be filled with **Reverence, Faith, Cheerfulness, Sympathy, Freedom, and Divine Love**. [Not pride—not denominational bigotry.]
 5. The School should cultivate those **Conditions and Relations** which give to Home its peculiar power.
 6. The School should make a **Wise Use of the Experiences of Life** among its pupils, and by cultivating a Home spirit and attachment within itself turn all its confidences, affections, afflictions, separations, etc., to a good account.
4. The elements of Home-life in the School, thus developed to the full

measure of their power, should react upon the actual homes of its members—*cultivating* them and then cordially *co-operating* with them.

5. A Memory-Lesson.

1. There is no place like the **CHRISTIAN HOME**.
2. It is the **FIRST** and **BEST** of all Schools.
3. It is the best type of **HEAVEN**.
4. It is the best type of the **CHURCH**.
5. It is the best type of the **SUNDAY-SCHOOL**.
6. Home-life is **BEFORE** the Sunday-School.
7. Home-life is **ABOVE** the Sunday-School.
8. Home-life is **BY THE SIDE** of the Sunday-School.
9. Home-life may find place **WITHIN** the Sunday-School.
10. Home-life **DOUBLES THE POWER** of the Sunday-School.
11. The Sunday-School must sometimes be a **SUBSTITUTE** for Home.
12. The Sunday-School must sometimes be a **SAFEGUARD** against Home.
13. The Sunday-School should always be a **SUPPLEMENT** to Home.
14. The Sunday-School should always be a **SANCTIFIER** of Home.

III. THE CHURCH AND THE SABBATH-SCHOOL.

1. From the families of the earth God calls individuals by his grace to become his Children, Members of his Heavenly Family—"the whole family in heaven and earth." All who yield to this call by faith in Jesus Christ are receivers of the "New Birth," Children of God, Members of his **CHURCH**.

DEFINITIONS.—The Greek word for "Church" is *Ekklesia*. It means "Congregation" or "Assembly." The root of the word in Greek is *Ekkaleo*, which means "to call forth." The Church is made up of souls who are "called out" of the world and united in Jesus Christ. As Dr. Arnold says: "The Church is a society for making men like Christ, earth like Heaven, the Kingdoms of the World the Kingdom of Christ."

The English word "Church" is from the Greek through the Anglo-Saxon. Trench says: "The Goths on the Lower Danube were first converted to Christianity by Greek Missionaries, who gave them the word *Kuriakon* from *Kurion Oikos*, 'The House of the Lord.' *Kuriakon* became 'Kirk' and 'Church.'" Hooker says: "Church does signify no other thing than the Lord's House."

2. The Church is organized and officered with reference to its work in the world. It is a Society, a League, a Union, a Brotherhood, "the Body of Christ," Col. 1. 24. "The Flock of God," 1 Pet. 5. 2. "God's Building," 1 Cor. 3. 9. "A Vineyard," Matt. 21. 41. "A Spiritual House," 1 Pet. 2. 5. "The household of God," Eph. 2. 19. "The City of the Living God," Heb. 12. 24. "The Habitation of God," Eph. 2. 22. "The Temple of the Living God," 2 Cor. 6. 16. Paul calls it **THE PILLAR AND GROUND OF THE TRUTH**. 1 Tim. 3. 15.

3. The **ONE WORK** of the Church of God is to glorify God in the complete salvation of immortal souls. Thus revealing to the universe the power, the grace, the long-suffering, the holiness, the boundless resources, the matchless glory of the triune God—Father, Son, and Holy Ghost—the one only God.

4. The **AGENT** through whom this glorious work is carried on is the **HOLY GHOST**. "The Spirit of God," 1 Cor. 2. 11. "The Spirit of Christ," Rom. 8. 9. "The Spirit of Life," Rev. 11. 11. "The Spirit of Adoption," Rom. 8. 15. "The Spirit of Wisdom," Eph. 1. 17. "The Spirit of Truth," John 15. 26. "The Spirit of Holiness," Rom. 1. 4. "The Spirit of Burning," Isa. 4. 4. "The Spirit of Glory," 1 Pet. 4. 14. Concerning the great work which the Church is set to accomplish, God himself says: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

5. The **INSTRUMENTALITY** through which the Holy Spirit advances his regenerating and sanctifying work is "the truth." All the energies of grace seem to be communicated to the human soul by the means of the "word of God." Examine Psa. 19. 7; 1 Pet. 1. 23; Psa. 119. 130; John 17. 17; Eph. 5. 26; John 20. 31; Rom. 15. 4; Matt. 4. 4; Acts 20. 32; 1 Pet. 2. 2; 2 Tim. 3. 16, 17.

6. The Church is very properly called by the apostle: **THE PILLAR AND GROUND OF THE TRUTH**. Like a Pillar:

1. Elevating in order to **Proclaim**;
2. Elevating in order to **Protect**;
3. Elevating in order to **Perpetuate**.

7. In the Church we find **THE SUNDAY-SCHOOL**. Let us consider the *relation* or *connection* between what seem to be **TWO** institutions.

I. The Sunday-School **PERFORMS THE WORK** of the Church.

II. The Sunday-School is a **PRODUCT** of the Church.

1. Of its **Truth**.

3. Of its **Life**.

2. Of its **Aim**.

4. Of its **Methods**.

III. The Sunday-School is a **PART** of the Church.

IV. The Sunday-School is a **PRIMITIVE METHOD** of the Church.

V. The Sunday-School should be **UNDER THE CONTROL** of the Church.

VI. The Sunday-School should be **SUSTAINED BY** the Church.

VII. The Sunday-School should be **RESPONSIBLE TO** the Church.

VIII. The Sunday-School should **CONTRIBUTE TO THE POWER** of the Church.

IX. The Sunday-School should **CO-OPERATE WITH ALL THE OTHER DEPARTMENTS** of the Church.

- X. The Sunday-School should PROMOTE THE TRUE UNITY of the Church.
8. A Memory-Lesson.
1. The Sunday-School **performs the work**, is a **product**, a **part** and a **primitive method** of the Church.
 2. The Sunday-School should be **under the control** of the Church, **sustained by** and **responsible to it**.
 3. The Sunday-School should **contribute to the power** and **co-operate with all the departments** of the Church.
 4. The Sunday-School should **promote the true unity** of the Church.

IV. SABBATH-SCHOOL ORGANIZATION and OFFICERS

1. Economy of force in all associated labor requires *organization*.
Read 1 Cor. 21. 5, 28-30; Eph. 4. 11, 12; 1 Chron. 6. 48, 31, 32; Acts 6. 2-4; Rom. 12. 6-8.
2. The organization creates *power*.
3. As the organization was made for the distribution of labor, its power is developed in the appointment of *certain persons* to carry out its plan and purpose.
4. The document or writing which states the aim, origin, officers, and methods of operation of an organization, is usually called a *Constitution*.
5. Since the Sabbath-school, as an organization, derives its authority from the Church, and is dependent upon the Church, it would be better to speak of the "Sabbath-School PLAN" rather than the "Sabbath-School CONSTITUTION."
6. We find in every organization for associated labor—
 - 1.) The *authority* which resides in the organization itself—original or derived.
 - 2.) The authority which is *transferred* by the organization to the agents who are to do its work.
7. The Sunday-school has its authority and its officers—the power and the agents of that power—and these agents are distributed into *three classes* :—
 - 1.) Those who simply perform work necessary to the existence and management of the organization—such as secretaries, librarians, treasurer, etc.
 - 2.) Those who attend to the work for which the organization was effected—the threefold service of administration, worship, and instruction—the superintendent, the chorister, and the teachers.
 - 3.) Those who supervise both classes of agents and every department of the work—the pastor, the Church Committee, the Church.

8. The original authority of the Sunday-school—whence is it derived?

1.) Does it come from the school itself as an independent organization?

2.) Does it come from the Church as a divine institution commanded to a given work? *

9. It is important to have authority somewhere.

10. It is desirable to have it in the Church, because the Church is really responsible for the work that is accomplished.

11. It is desirable to have it as widely distributed as possible.

12. It is desirable to have it concealed as carefully as possible, that is, as a governing power.

13. Several of the *officers* of the Sabbath-school.

1.) The Sunday-school *sexton*—an office of much greater practical importance than is usually supposed. Fresh air, good ventilation, freedom from dust, cleanliness, neat arrangement, are all-important.

2.) The Sunday-school *treasurer*, who should be the treasurer of the Church.

3.) The Sunday-school *librarian*, who studies the character of the books introduced into the library; he is always present at the devotional services of the school; he never interrupts the school in the distribution of books; he is courteous and diligent.

4.) The Sunday-school *secretary*, who keeps an accurate list and classification of all scholars; knowing their places of residence; serving as a link between the scholars and the pastor; filling the office of historian, and following up scholars as they leave the school, communicating with them and keeping a record of them for years.

5.) The *chorister*, who is a Christian; in sympathy with Church hymns and music; with aptness to lead; willing to be under the direction of superintendent and pastor.

6.) The *teacher*, who is regularly and punctually present; governs

* Let the conductor or some other person read the theory and law of the Church or Churches on the subject of Sabbath-schools. [If the class be Methodist Episcopal, read "Discipline" on "Sunday-schools" and on "Religious Education of Youth," and especially the new "Sunday-School Constitution," recommended by the General Conference at Baltimore, (May, 1876.)] For the views of other Churches on this subject, we call attention to the following works:

1.) "Normal Class Manual," (Baptist.) Price, \$1.

2.) "Preparing to Teach," (Presbyterian.) Price, \$1 75.

3.) We recommend conductors of classes to order of PHILLIPS & HUNT, 805 Broadway, or HITCHCOCK & WALDEN, Cincinnati or Chicago, the above two books, also the following tracts: "The Bible Service," price five cents; "Bible Words about the Bible-School," price, five cents; "What the Church Book Says," price, five cents; and a quantity of Dr. Wise's tracts on "Sunday-School Organization," which last must be read by every member of a Methodist Episcopal Normal Class.

his class in the interest of the order required from the superintendent's desk ; keeps a record of his class attendance, deportment, and recitations ; sets an example of reverence and attention ; remembers that he represents the parents of the pupils and the Church ; and his work is, therefore, all in the interest of the spiritual and intellectual welfare of his pupils.

7.) The *superintendent*, who is subordinate to the Church and pastor. He is not hampered by too many regulations ; is left to manage the details of the school according to his own theory ; knows how to turn the whole Sunday-school session in the interest of the lesson ; makes every lesson point to Christ ; governs in the interest of the teachers and pupils ; governs firmly, calmly, kindly.

8. The *Church Committee*, who represent the highest department of Church authority, and are personally interested and enthusiastic in Sunday-school work.

9. The *pastor*, who as pastor feeds the flock ; understanding the theory of Sunday-school work ; instructing his Church in the same ; bringing his influence to bear upon the families of his congregation ; bringing the members of his school regularly to the public service ; promoting thorough biblical study in the school ; increasing the teaching power of his Church, and working in every possible way for the good of his children, adult members, and the homes they represent.

V. MANAGEMENT OF THE SABBATH-SCHOOL.

1. The management of the Sabbath-school devolves *primarily* upon the **Church**, under whose auspices it has been organized.

1. The *governing* power belongs to the Church through its committees, or conferences, or sessions.

2. The *teaching* belongs to the Church through its pastor, who is the head teacher of the Church, and whom we all hold responsible for the doctrines which are taught under his administration in pulpit or class.

2. The management of the Sabbath-School is *usually* devolved upon **special officers** selected for that purpose.

1. The pastor and other Church officials are occupied with *other duties*.

2. The *lay talent* of the Church should be developed and utilized.

3. It is, therefore, usual to refer the management of Sabbath-school affairs to a *board of managers*, committee, or teachers' meeting.

3. *Six suggestions* in reference to Sabbath-School management:

1. The acts of the Sabbath-school board of management should be

subject to *careful and judicious supervision* by the authorities of the Church.

2. The authorities of the Church should leave the Sabbath-school board *as free as possible* in the details of management.

3. The Sabbath school board should leave *the superintendent as free as possible* in the general conduct of the school.

4. The management of classes devolves upon the several *teachers*. The superintendent must look to the teachers for the maintenance of order.

5. The *appointment of teachers* should rest mainly with the pastor and superintendent. It will, however, be wise to request the board of managers to approve such appointment.

6. The *co-operation of the scholars* should be secured in making the school a place of worship, of social freedom, and of true instruction.

VI. SABBATH-SCHOOL CLASSIFICATION.

1. We need more of the **educational element** in our Sabbath-schools.
2. By the educational element in the Sabbath-schools we mean that system of ORGANIZATION, MANAGEMENT, and INSTRUCTION which has been approved by the wisest and most experienced secular teachers who seek to promote the true culture of their pupils.

3. WHAT FEATURES in the educational system of the secular school may we appropriate in the Sabbath-school? 1.) The school-system in *organization*. 2.) The school-system in *administration*. 3.) The school-system in *instruction*. 4.) The school-system in *examination* and *reports*. 5.) The school-*curriculum*. 6.) The school-*gradation*. 7.) The school-*spirit*.

All these elements must, of course, be modified by the peculiar ends, aims, and inspirations which belong to the Sabbath-school.

4. The gradation or classification of the Sabbath-school **must not be too rigidly applied** on account of age or attainments, nor so as to disturb seriously the strong bonds of a class-spirit, (as when a teacher and pupils are strongly attached to each other.)

5. The following is a good scheme of classification :

1. The PRIMARY or INFANT. Made up of non-reading pupils, usually averaging from five to eight years of age.

2. The INTERMEDIATE or ELEMENTARY pupils. From eight to ten.

3. The THIRD GRADE or JUNIOR. From ten to fifteen.

4. The SENIOR GRADE. This includes the older pupils, and embraces the Lecture Class, which is organized to accommodate those who are unwilling to submit to examinations, or to the ordinary questioning of a class, but who do desire to enjoy the instructions of a wise lecturer.

5. The **NORMAL GRADE**. Made up of two classes of pupils, the candidates for the teacher's office, who form a sort of Preparatory Normal Class, and those who give attention especially to the study of methods and to actual practice in teaching.

6. The **SIXTH or PERMANENT GRADE**. This will embrace all who have passed the preceding grades, or who, on account of good scholarship, shall be elected by the proper officers or board of the school. This grade is designed to hold its members for life. It is to be the very highest department of the school.

VII. SABBATH-SCHOOL REQUISITES.*

1. By "requisites" we understand those things in the shape of furniture, books, papers, cards, etc., which are necessary to the conduct of a Sabbath-school.

2. The most perfect and varied supplies of requisites are not necessary to the successful work of the school. With a jack-knife an ingenious man has been known to make a very complicated and beautiful piece of work. The jack-knife was an inferior factor in the operation; the genius of the mechanic fulfilled a vastly more important part. Sabbath-school work may be performed with marvelous and immortal results when the external conditions and material instruments are inferior. An earnest purpose a loving heart, studious habits, native tact, persistency of effort, will accomplish with few helps what the most completely-equipped school can never attain if it lack the above-mentioned spiritual forces.

3. It is not well, however, to depreciate helps. Any school may well covet a good room, well ventilated, conveniently seated and comfortably kept, neatly frescoed, abundantly lighted, amply supplied with bell, desk, pictures, leaves, maps, books, papers, tracts, flowers, fountains, and whatsoever other ornamental or useful things may be provided.

4. For suggestions on the furnishing of school rooms in the country see "The Country Sunday-School," by J. H. Vincent, pp. 11, 12; and also "The Infant Sunday-School," appendix, pp. 144-147.

5. On application to Phillips & Hunt, 805 Broadway, N. Y., or, Hitchcock & Walden, Cincinnati or Chicago, a catalogue of Sunday-school books and requisites will be furnished.

6. Questions relating to Sunday-school helps will receive attention if (accompanied with stamp for return postage) addressed to REV. J. L. HURLBUT, "Bureau of Sunday-school Information," PLAINFIELD, N. J.

7. In the Normal Class it may be well to take up such questions as the following :

* For a Catalogue giving price, address Phillips & Hunt, 805 Broadway, and Hitchcock & Walden, Cincinnati or Chicago.

What do Sunday-school rooms need that they may contribute most successfully to the objects for which the school assembles?

What cards are needed for each school for the use of superintendent, officers, and teachers?

Describe a Sunday-school superintendent's platform and desk: the articles it should contain, and the order in which they should be placed.

Draw a plan of a Sunday-school room, assigning places to the several officers and classes.

Prepare a catalogue of the requisites needed in a school of fifty pupils, with ten officers and teachers.

What are the advantages, and what the disadvantages, of a fountain and flowers in a Sabbath-school room.

What are the principal objections to the average modern Sunday-school library book?

Should there be a department of good secular literature in connection with any Sunday-school library?

8. Among the valuable requisites for the Sunday-school teacher are the following:

A Concordance of the Holy Scriptures.

Hand-Book of Bible Geography, by Dr. Whitney.

Hand-Book of Bible Manners and Customs, by Dr. Freeman.

Normal Outlines of Bible History, Theology, Ethics, Evidences, Teaching, etc.

Historical Illustrations of the Old Testament, by Rev. G. Rawlinson.

Use of Illustration in Sunday-school Teaching, by Dr. Freeman.

Word of God Opened, by Dr. Pierce.

Theological Compend, by Amos Binney.

Topics for Teachers, by J. Comper Gray.

Chautauqua Text-Books, Nos. 1, 3, 8, 10, 18, 19, 20.

VIII. LESSON SYSTEMS IN SABBATH-SCHOOLS.

1. It is the duty of the Church to teach what every Christian should know—the claims, construction, contents, and selected passages of the Bible; the suggestive formulas of theological truth embodied in the creeds and catechisms of the Church; the devotional literature of the Church, prose and poetic; the principal characters and events of Church history; the rise, progress, and distinctive doctrines and usages of the particular branch or denomination of the Church which represents to any individual or class the highest form of Christian thought; the evangelical basis of all mission-

ary and social effort for which the Church is responsible, and the facts which demand and inspire such effort.

2. It is the duty of the Church to teach the contents of the Holy Bible in the wisest manner possible, adopting the best methods of secular educators in communicating divine truth. For example, sacred history should be taught as secular history is taught, not by mere memorizing—but by the aid of comprehensive summaries and catechetical arrangements, chronology, geography, word-picturing, analyses of character, discovery of immediate and remote causes, etc. The memory should also be stored with large and connected portions of divine truth in the very language in which they are given to us.

3. The system of lessons embodying the above will, of course, be adapted to the capacities of several grades of pupils.

4. There will be a corresponding variation in the methods in these several courses. In the primary we may expect the pictorial and story-form to appear; in the intermediate, the catechetical; in the third grade the textual and analytical, and in all we should encourage the cultivation and enrichment of memory.

5. A true scheme of study for Sabbath-schools should comprise :

I. A series of Bible lessons on the *salient facts of the Bible* from the creation of man to the end of the New Testament canon, including selections from the prophetic, poetic, and doctrinal portions of the Scriptures.

The "International Lesson System" has successfully for the past seven years promoted this object. It has created great enthusiasm in the schools of nearly all the lands of the earth. Its advantages are very great. Unity in the study of the word promotes the spirit of unity among the people of God. The same lesson in every Sabbath-school is a great convenience to those who move from place to place. The common interest felt by Christian people of all denominations in specific lessons promotes profitable conversation as they chance to meet through the week. So many different minds are engaged in the preparation of the Lesson Leaves that we have variety and abundance of aids in the way of notes, comments, outlines, illustrations, etc. A healthful emulation which increases the power of the denominational or union publications is promoted. Union conventions and institutes are rendered doubly interesting and profitable by the discussions and illustrative exercises growing out of the Lesson System. The teacher's preparation is facilitated. The pastor's supervision is rendered practicable. Home preparation is encouraged; adults, older brothers, and older

sisters aid the younger members of the family in the preparation of their lessons. The effectiveness of the general exercises of the school is increased. The power of the pulpit is augmented. When the public mind has been called through the week to any particular subject, the pulpit commands profound attention on the Sabbath by its discussion. The more the people have thought about it, the more eagerly they listen to the pulpit utterances.

2. A series of *supplemental lessons* occupying about ten minutes a Sabbath, after the regular International Lesson, including a summarized or catechetical arrangement of the facts pertaining to the Bible as a book, its evidences, geography, history, manners and customs, institutions, doctrines, laws of interpretation, etc. ; memory lessons from the Holy Scriptures ; Church catechism ; Church creed ; Church economy ; Church work ; Church hymns ; Church history.

This supplemental scheme will not be a substitute for the International Series, but it will call attention to the wide range of subjects embraced in a thorough Bible education ; encouraging home, pulpit, and pastoral co-operation ; the organization of classes outside of the Sabbath-school session ; cultivating and enriching the memory of our pupils during the years of life when this faculty is most active and susceptible ; providing for primary classes material for their use in connection with the International Lessons, especially when the latter are less adapted and less suggestive to the primary teachers ; systematizing and rendering permanent the knowledge derived from the International Series ; providing for instruction in distinguishing Church doctrines, usages, benevolent work, etc. ; recognizing and providing lessons for the Church year ; economizing time in the study of the International Lessons ; rendering a thoroughly graduated and progressive course of study possible.

6. Dr. Vincent has in course of preparation (to be ready May 1, 1880) a Chautauqua Text-Book on "Lesson Systems in the Sabbath-school."

7. The attention of all Sunday-school workers is called to the "Story of the International Lesson System" by Rev. Simeon Gilbert, Editor of the "Advance," published by Phillips & Hunt, 805 Broadway, N. Y. ; or Hitchcock & Walden, Cincinnati or Chicago. Price, 75 cents.

IX. THE SUPERINTENDENT'S OFFICE AND WORK.*

I. Let the class enumerate the *duties* which pertain to the superintendent's office. Let the leader elicit a long list of these duties—especially those which relate to the superintendent in the Sabbath-school session itself.

II. The following questions relating to the superintendent's *office* may be answered by the class:—

1. Why should a Sabbath-school superintendent possess an *unimpeachable Christian reputation*?
2. Why should he be an *enthusiast* in his work?
3. Why should he be a man of *administrative ability*?
4. Why should he be a *diligent student* of the Holy Scriptures?
5. Why should he be a student of *educational principles and methods*?
6. Why should he be identified with some *Church*, and *loyal to its economy and doctrines*?
7. How may a superintendent *improve himself*, and become better qualified to perform his various duties?
8. What are a superintendent's duties to his *pastor*?
9. His duties to the *Church* with which his school is connected?
10. His duties to the *teachers* who serve under him?
11. By whom, and how, should a superintendent be *chosen*?
12. What are his *duties* for the *thirty minutes* preceding the school session?
13. What are his *duties* during the *opening and closing exercises* of the school?
14. What are his *duties* during the *lesson hour*?

III. Let suggestions be made in writing on the following themes:—

1. On the *reading* of Scripture and hymns in the school.
2. On *speech-making* by the superintendent of the school.
3. On "*mannerisms*," "*slang*," etc., in the superintendent.
4. On the *review of the lesson* by the superintendent.
5. On the *defects* of many good superintendents.

IV. As each of the following *week-day duties* is read, let the questions be asked: 1. How does this duty also apply to teachers? 2. How may both superintendent and teachers secure the performance of these duties?

* "The Church School, and its Officers," by Dr. Vincent, discusses the whole question of the superintendent. Price, 75 cents. Phillips & Hunt, New York. Hitchcock & Walden, Cincinnati.

WEEK-DAY DUTIES OF THE SABBATH-SCHOOL SUPERINTENDENT.

1. He should every day *illustrate*, in his life, the Christian duties of which he is the exponent. [At home and in business.]
2. He should every day *pray for his teachers*.
3. He should every day *pray for his pupils*, especially those who are most deeply concerned about their souls.
4. He should frequently *correspond* with teachers and pupils. [The "electrical pen," the "papyrograph," the "postal-card," the "printing-press," will facilitate this.]
5. He should as frequently as possible *call at the homes of his teachers*, and, in case of illness, at the homes of his pupils.
6. He should adopt a system of judicious *tract distribution* among both teachers and pupils.
7. He should *thoroughly study every lesson*, and, as far as possible, from the stand-point of his teachers.
8. He should maintain a *weekly teachers' meeting* for the illustration of the best methods of teaching each week's lesson.
9. He should organize and secure the best possible instruction for a *normal class*, to raise up teachers for the future.
10. He should *read up the literature of the Sunday-school work*.
11. He should frequently *consult with other superintendents*.
12. He should often attend *Sabbath-school conventions*, institutes, etc.
13. He should regularly *attend the prayer-meetings*, etc., of his own church.
14. He should frequently visit and consult with his *pastor*.

X. THE SABBATH-SCHOOL TEACHER'S OFFICE AND WORK.

1. What is the Sabbath-school teacher's work?
 1. It is a work for **immortal souls**—conversion and culture.
 2. It is a work to be wrought **through the truth**.
 3. It is a work to be wrought **by the divine energy**.
 4. It is a work for which Christ established his Church.
2. The true Sabbath-school teacher is **a teacher of Christian truth**.
3. The teacher of Christian truth should himself **be a Christian**, having
 1. A Christian *faith* ;
 2. A Christian *experience* ;
 3. A Christian *character* ;
 4. A Christian *reputation* ;
 5. A Christian *habit* of daily life.
4. The Christian teacher should have **spiritual discernment** of the truth.

"The natural man receiveth not the things of the Spirit of God, . . . neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth (discerneth) all things." 1 Cor. 2. 14, 15.

"Now we have received . . . the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2. 12.

"Filled with the knowledge of his will in all wisdom and spiritual understanding," Col. 1. 9.

"The spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened." Eph. 1. 17, 18.

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14. 26.

5. Here, then, are seven **qualities and powers** the Sabbath-school teacher needs for his work:—

1. He needs a **true appreciation** of it.
2. He needs a **true taste** for it.
3. He needs a **personal acquaintance** with the truth he is to use.
4. He needs **personal experience** of the truth.
5. He needs **fidelity** to the truth in his personal application of it to the individual pupils of his class.
6. He needs **patience** in the application of the truth.
7. He needs the **divine energy** in his own heart, that he may be a medium of the power of divine grace to his pupils.

6. HOW MAY THE TEACHER SECURE the peculiar qualities which he so greatly needs?

1. He cannot summon them **from his own nature**, however gifted he may be.
2. He cannot acquire them **by personal study** of the truth.
3. He cannot secure them by the most **perfect mastery** of the most approved and most successful of the human **methods**.
4. He cannot enter into any **human combination** or association from which they can be derived.
5. The teacher of divine truth must depend upon **the power of the Spirit of truth**, which is personal, divine, and which is given to man on certain conditions, which conditions are laid down plainly in the word of God.

7. The Sabbath-school teacher must depend upon the **HOLY SPIRIT** for the necessary qualifications.

1. The Holy Spirit is **DIVINE**, a person.

Examine Acts 5. 3, 4; Heb. 9. 14; Matt. 28. 19; Rom. 15. 19; 1 Cor. 2. 10; Luke 3. 22; Acts 13. 2; 15. 28; 1 Cor. 6. 19.

2. The Holy Spirit is **PROMISED** to men.

Examine Matt. 3. 11; Luke 11. 13; John 7. 39. Acts 1. 5.

3. The Holy Spirit is the **TEACHER** of men.

Examine 1 Cor. 2. 13; Luke 12. 12; 2 Pet. 1. 21; John 16. 7-11. **He recalls** the truth we have already learned. John 14. 26. **He quickens** the truth we have already received and remembered. Eph. 3. 16. He gives **guidance and direction** in all things, showing those who trust in him the way they should go. Acts 10. 19, 20; Isa. 30. 21.

4. The HOLY SPIRIT IMPARTS the qualities of the successful teacher.

1. He gives the **appreciation** of the truth: "That ye may approve things that are excellent." Phil. 1. 10.

2. He gives a **taste** for truth: "Whatsoever things are true." Phil. 4. 8.

3. He gives a **personal, experimental knowledge** of the truth: "Hereby know we," etc. 1 John 4. 13.

4. He gives the spirit of **fidelity** to the truth. Luke 12. 11, 12; Mark 13. 11.

5. He gives **long-suffering, patience, and gentleness** in teaching the truth. Gal. 5. 22, 23.

6. He gives, by his constant indwelling as the Comforter, **joy and delight** in the truth. John 14. 16, 17; Acts 13. 52.

7. He gives **intellectual quickening**, thus enabling us to know the truth. John 16. 13.

8. He gives **enthusiasm** in teaching the truth. Isa. 61. 1.

9. He gives us **access to the Father in prayer**, thus increasing our divine and supernatural **power** with men as the teachers of the truth. Rom. 8. 26; Eph. 3. 16.

8. How may we secure the PRESENCE, the INSPIRATION, and POWER of the Holy Spirit?

1. He proceeded from the **Father**, (John 15. 26,) and therefore we must look to the Father.

2. He is given through the **intercession of the Son**, (John 14. 16,) therefore we must look to Jesus Christ.

3. He is given in connection with the **truth**, (Acts 10. 44; 11. 15,) therefore we must look to the word of God and to the institutions of the Church.

4. He is given in answer to **prayer**, (Acts 4. 31; 8. 15; Eph. 1. 16, 17; 3. 16,) therefore we must look to the Father and to the Son in earnest, fervent, believing prayer.

5. He is given on condition of the **entire surrender of ourselves to his indwelling**, (1 Cor. 6. 19, 20,) therefore we must yield our bodies and souls to him.

6. He is given on condition of **active devotion of all our powers** to him in holy, obedient service. Acts 5. 32; Eph. 4. 31.

9. An exercise on the Sabbath-school teacher's office and duties:—

1. If the Sabbath-school be a *department of the Church*, the Sabbath-school teacher should be.....

2. If the Sabbath-school be a school *for the teaching of the Holy Scriptures*, the Sabbath-school teacher should be.....

3. If the Sabbath-school be designed *to bring souls to Christ and to build up souls in Christ*, the Sabbath-school teacher should be.....

4. The following questions relating to the *duties* of the Sabbath-school teacher may be answered by the class :—

1. What are some of the duties of a Sunday-school teacher to the pastor?

2. To the public services of the Church?

3. To the weekly prayer-meeting, and other social and religious services of the Church?

4. To the superintendent?

5. To the secretary and other officers?

6. To the other teachers?

7. To the parents of their scholars?

8. To the scholars during the opening, closing, and other general exercises of the school?

9. To the scholars during the class-recitation hour?

10. To the scholars out of school?

5. What are some of the teacher's *difficulties*?

This does not refer to difficulties which occur in the lesson, but in the teacher's work of imparting instruction and of eliciting interest and activity on the part of his pupils. Let the class answer the following questions out of their own experience:—

1. What difficulties do we experience in *beginning* to teach the lesson?

2. In *teaching* the lesson?

3. In *reviewing* the lesson?

4. In *applying* the lesson?

Let free conversation be enjoyed and helpful suggestions elicited.

6. What are some of the teacher's *mistakes*?

[Let the following outline be presented, item by item, and let each member of the class indicate some mistake to which the teacher is liable.]

1. Mistakes of the Sunday-school teacher in his *theory* or *idea* of teaching.

2. In reference to his *preparation for teaching* each lesson.

3. In reference to the *discipline* or *government* of his class, as this relates to successful teaching.

4. In the actual work of teaching in the class.
 5. Mistakes in regard to *the last week's lesson*. [What has a teacher to do each week with the last week's lesson?]
 6. Mistakes in regard to the *preparation of the lesson by his pupils at home*.
 7. Mistakes in *beginning* to teach a lesson.
 8. Mistakes in regard to the *attention* of his pupils.
 9. Mistakes in regard to the *share the pupils have* in the class-work.
 10. Mistakes in *questioning*.
 11. Mistakes in *the use of illustration*.
 12. Mistakes in regard to the *pupil's memory*.
 13. Mistakes in regard to the *spiritual and practical view* of Sunday-school teaching.
 14. Mistakes in *closing* the lesson for the day.
 15. Mistakes in the *public review* of lessons from the superintendent's desk.
 16. Mistakes with regard to the *next week's lesson*.
7. The above exercises will require some independent thinking. If teachers will bring written answers to these questions, it will increase the interest and profit of the occasion.

T A C T .

"TACT is COMMON SENSE 'underweigh,' with 'mother-wit' at the helm."

"A stroke of diplomacy by which you turn an untoward event, or unexpected occurrence, to the best results without premeditation."

"An ingenious way of presenting the subject so as to fix it in the mind."

"That skill which interests and develops the scholar; which presents the lesson according to a thorough plan, and yet so naturally that the *teacher* follows his own plan, while the *scholars seem* to follow, and really *do follow*, the laws of their own natural action."

"Sanctified, consecrated ingenuity."

"The faculty of often *not* seeing, yet always seeing, and by quick advantage of unforeseen emergencies *managing* each pupil."

"Skill—natural ability."

"Good and ready sense in extemporizing simple and successful means for accomplishing your object."

"The ability to interest in the lesson, and to win and keep the attention."

"The particular indescribable power which enables the teacher to adapt his teaching to the nature and circumstances of each of his class—that takes advantage of answers given, and of present or recent events."

"Quickness in using your knowledge of child-nature, in avoiding tediousness, and in a wholesome use of surprise power."

"That intuitive power by which a teacher sees the need of the class, or of a child, and knows how to administer to its need."

XI. THE SABBATH-SCHOOL TEACHER'S MODEL.

[Let the Scripture indicated in this lesson be distributed through the class, and as the leader calls for a text let it be read promptly and distinctly, and let other passages be selected and presented by members of the class by which the character and office of Jesus as a teacher are set forth.]

1. Read an **incident** in the life of Jesus Christ. See John vii, 10-14, 28-32, 37-46.

2. Remember the **statement** of the officers in their report to the council: "Never man spake like this man."

3. This **unintended tribute to the Lord Jesus Christ** as the peerless teacher, the teacher of the ages, we accept as true in its most literal and in its fullest sense.

I. Never had any man such a **preparation** for teaching.

He as God possessed **all knowledge**. Col. ii, 3. Other men studied the chain of truth link by link from the earth upward, and it was not far that they could reach or see. But this man, Jesus, was from heaven. He knew every link of the chain from the throne of the God of all truth downward. He was not an astronomer, studying the sun through telescopes; he was an inhabitant of the sun, who had known all about it for the ages, and came to the earth with a perfect, complete, exhaustive knowledge of all the mysteries of the eternal world.

He was **pure and sinless**. Only the pure in heart can know the realities of God and of his kingdom. Sin blinds, biasses, perverts, the powers of the soul. How can man know God when he is full of sin against God? But Jesus was pure as the light. He was a flawless, fleckless crystal, reflecting on the earth the spotless glory of the heavens. Heb. vii, 26; 1 John iii, 5; 1 Peter ii, 22.

He had **experience as a man**. He knew the weakness of the body, the temptations which assail men, the terror of men, the perils of men. He saw the truth as men see it. Therefore he knows how to sympathize with men. Heb. ii, 18; iv, 15.

He was as man filled, and glorified, and empowered **by the Holy Ghost**, the Spirit of God. The light of heaven gathered in the crystal. Isa. lxi, 1; John i, 1; Phil. ii, 6, Col. ii, 9.

II. Never had any man such a **spirit**.

He was thoroughly and completely **unselfish**. He sought not his own glory or advantage. He pleased not himself. His work was the well-being of the race and the glory of God. Luke ii, 49; xxii, 42; Rom. xv, 3.

He was full of the **tenderest sympathy**. John xi, 5, 35; Luke xxiii, 28; Matt. xi, 28-30.

He was **wholly absorbed** in his one work. John iv, 31-34; ii, 17.

He was full of the **spirit of prayer**. He spent whole nights in prayer to God. The labors of the day were followed by the fervent pleadings of the night. Mark i, 35; xiv, 32-36.

He was full of **charity, patience, and catholicity**. He lived out the thirteenth chapter of First Corinthians as no one else ever did. Matt. xviii, 21, 22; Luke ix, 54-56; John iii, 16, 17. He out-preached his race. He out-reached his age. He trampled upon all narrow prejudices. He embraced all men and all ages in his scheme. Mark xvi, 15.

As the Roman orator said to the Roman emperor so we may say of Jesus: 'Those who dare to speak to you are ignorant of your greatness, those who dare not are equally ignorant of your goodness.'

III. Never had any man such **matter** to teach.

See Mark i, 14, 15. He taught, 1. Of **God**, Matt. xi, 27; 2. The **kingdom of God**, its extent, its subjects, its laws, its glory, etc. 3. The **Gospel**, the glad tidings of the kingdom. Who may enter it, how, and when, and with what rewards now and hereafter? "From heaven he came, of heaven he spake." We glorify Columbus, who discovered a continent, but here is one who brings to light a universe, and transfers into its very palace, and brings to its enjoyments forever, all who accept the blessing. In teaching this Jesus has taught all that is most needed in the world. As Dr. Peabody has said: "His teachings underlie all our modern civilization, all progress, all philanthropy, nor is there a maxim in the improved philosophy of life, of society, of commerce, of government, which has not emanated from his Gospel, and which may not be re-translated, and for the better, into the very words that fell from his lips."

IV. Never had any man such a **manner** in teaching.

He taught **persuasively** so as to attract the multitudes and to win disciples. He cried:—

"Come, wanderers, to my Father's home;

Come, all ye weary ones and rest;"

and at once they replied,

"Yes, sacred Teacher, we will come,

Obey, and be forever blest."

See Matt. iv, 21, 22; xiii, 2; Mark i, 37, 38; ii, 1, 2, 13.

He taught **authoritatively**. There was a moral compulsion in his manner. Mark i, 22, 27.

V. Never had any man such a **method** in teaching.

He was **master of circumstances**. He had tact in its perfection. He could adapt himself to one or to a multitude. He could converse with Nicodemus or with a little child. He could teach St. John or the thief on the cross. He was at home every where. Luke ii, 46; John iv, 6, 7; Luke xi, 37; vi, 6; Matt. v, 1, 2; Luke vi, 17, 18.

His tact made him an **illustrative** teacher. He taught by objects in nature, by processes of every-day life, by facts of history, by actions, by signs, etc.

[As the following items are called off by the teacher, let the class recall the circumstances under which the illustration was used, and the lesson intended to be taught by it. Fig-tree, platter, reed, grapes, eagle, dog, scorpions, carcass, viper, sower, wolf, seed, soil, foxes, sparrow, thorns, night, birds, fishers, mustard, vine, hill, candlestick, lily, sheep, child, journey, night, cloud, lightning, stars, markets, gate, eye, yoke, wedding, bottles, cloth, leaven, pearl, tower, etc., etc.]

He was an **interrogative** teacher. He abounded in questions. He gave questions in answer to questions. He started the questioning spirit. He made his hearers answer their own questions. He knew when to decline answering questions and to hold his peace. See Matt. xxi, 23-27; xxvi, 63.

He was a **demonstrative** teacher. He worked out answers. He demonstrated the divinity of his mission by doing. Matt. iv, 23-25; xi, 2-5; xii, 9-13; Mark vii, 32-35; John ix, 7. So his Gospel proves its divinity by the wonders in character which it accomplishes.

He was a **bold and plain-speaking** teacher. He never feared the face of man. He used no honeyed words when he came to characterize sin. Matt. xi, 20-24; xii, 34; xxii, 16-22; Luke xiii, 31-33; John viii, 39-44.

VI. Never had any man such perpetuated influence.

He lives to-day, not as Socrates and the great teachers of the centuries still live, for it is true that man lives in his influence after he has left the earth, but in a peculiar sense does the great teacher still live on the earth and work among men. He is with us by his own personal presence and power. See Mark xvi, 19, 20; John xii, 32; Acts ix, 4, 5; xviii, 9, 10; xxiii, 11; 2 Tim. iv, 16-18; Matt. xxviii, 18-20; Rev. i, 8, 12-18.

VII. Never had any man such success.

He won souls from sin. He saved men from its sting and its power while he was on the earth. But what a work has he wrought ever since he

was lifted up far above all principalities and powers. See the consummation. Rev. vii, 9-17.

THE GREAT TEACHER. L. M.

How sweetly flowed the gospel's sound
From lips of gentleness and grace,
While listening thousands gathered round,
And joy and reverence filled the place.

From heaven he came, of heaven he spoke,
To heaven he led his followers' way;
Dark clouds of gloomy night he broke,
Unveiling an immortal day.

Come, wanderers, to my Father's home;
Come, all ye weary ones, and rest.
Yes, sacred Teacher! we will come,
Obey, and be forever blest.

REVIEW.

QUESTIONS. What peculiar advantages does Jesus as a teacher have over all other teachers of the world? 1. As to his *preparation*? 2. As to his *spirit*? 3. As to his *subject-matter*? 4. As to his *manner*? 5. As to his *method*? 6. As to his *perpetuated influence*? 7. As to his *success*?

In what respects does Jesus surpass all the teachers of the world combined?

What may superintendents in their administration learn from the life and methods of Jesus?

What may teachers learn from Jesus as to methods of arresting the attention of their pupils?

What lessons may teachers learn from Jesus concerning the selection of their pupils?

How may Sunday-school teachers acquire the spirit and familiarity with the methods of Jesus?

"We may develope, and illustrate, and systematize the teachings of Christ, but never go beyond them; the germ of mental philosophy, as well as morals, are all in his blessed words; political economy lies wrapped up in his golden rule, and all the forms of charity and improvement are but streams from the fountain of his law of love."—BISHOP THOMSON.

XII. THE TEACHER'S BIBLE, AND HOW TO USE IT.

1. Before distributing this text-leaf let the conductor of the class elicit from each member a written statement (anonymous) of the use he makes of his Bible. This will, probably, in many cases be a melancholy "confession," but such "confession is good for the soul," and may lead to repentance and reform.

2. The following suggestions may then be *read, memorized*, and at the close of the lesson, or at the next session, *recited* :—

1. The teacher should *own* a good Bible, well-bound, with wide margin maps, indices, references, etc. "The Teacher's Bible" (Amer. Tract Soc.) and the "Bagster's Bible" are the best.

2. The teacher should secure the *autographs* of his pastor, superintendent, and pupils on one of the fly-leaves of his Bible.

3. The teacher should take his Bible with him to the *preaching service*, the *Sunday-school*, and the *week evening prayer-meeting*.

4. The teacher should resolve to make the Bible the *rule and standard* of his life.

5. He should read his Bible *daily*.

[Open and read from it in the morning before he opens any other book or any paper.]

6. He should put much of its precious contents in his *memory*.

7. He should "hide it in his *heart*."

8. He should *study it as a means of grace*, remembering that the Spirit comes through the truth.

9. He should wield it as "*the sword of the Spirit*" to bring souls into submission to Christ.

10. He should never read it without *prayer*.

11. He should *think closely* and *wait for heavenly light* upon the word as he reads it.

12. He should use it *in the study of every Sabbath-school lesson*, depending upon it more than upon any other help.

XIII. THE SABBATH-SCHOOL TEACHER'S HELPS.

I. THE CONCORDANCE.

1. The first Concordance of the New Testament was prepared by Thomas Gibson, London, 1535. 8vo.

2. The first English Concordance of the whole Bible was by John Marbeck, Organist of Windsor College, in the reign of Henry VIII., 1550. Folio.

3. The greatest and best of the Concordances of the Bible is that of Alexander Cruden, a Scotchman. In 1737 he dedicated his Concordance to the queen. "On November 1, 1770, he was found dead in his chamber in the attitude of prayer."

4. The BENEFITS of the Concordance.

1. It is a *guide to passages* of Scripture of which one has but a vague idea.

2. It renders it possible to make Scripture *an interpreter of Scripture*.

3. It renders it possible to study the proper *connection* of a passage.

4. It increases the *power and authority* of a passage by showing the corroborative passages.

5. It gives *new and important shades of meaning* to a passage.

5. How to USE a Concordance.

1. In the first reading of a lesson *mark such words as you wish to examine* in the Concordance.

2. In the Concordance itself *mark the word* (with pencil or ink) which you have examined.

3. In the Concordance also *mark the texts*, or portions of texts, you wish to examine more carefully.

4. Carefully and frequently *read together*, for *comparison*, the *text itself and the parallel texts* you find in the Concordance.

5. Note particularly *which sacred writer* makes use of a given word, and in what connection.

6. Note the *different meanings and applications* of the same word.

7. Find and examine *synonymous words*, and see what light they throw upon a particular lesson.

8. Study *particular topics* by the aid of the Concordance.

2. COMMENTARIES AND OTHER HELPS.

1. The careful, persistent, devout, intense study of the Scriptures in all ages of the Church has produced a body of religious literature which is of great value to all students of the Bible.

2. This literature may be divided into three great classes :
 1. **Commentaries**, or exegetical notes.
 2. **Sermons**, discourses, and lectures.
 3. **Cyclopedias**, or dictionaries.
3. In making use of these helps let all students remember :
 1. That they are but *human helps*, and do not possess divine authority.
 2. That they are *useful* as the productions of scholars, skillful and pious men.
 3. That they are of most value *after* independent, patient, and devout thought on the part of the student himself.
 4. That after such independent preparation the student cannot have *too many* helps.
 5. That such books become doubly valuable by being judiciously *marked* as the student reads or studies them.
 6. That it is helpful to *condense* the thoughts of such authorities, expressing them in the student's own language.
 7. That *conversation* with others about the views of authorities is an admirable method of making their thoughts one's own.
 8. That when both the thoughts and language of an authority are employed, the student should *give him credit*.

CLASS DRILL.

1. Give *three facts* in the history of Concordances.
2. State the *five advantages* of the Concordance.
3. State the *eight rules* for using the Concordance.
4. *How* has the great body of religious literature now in the possession of the Church been produced?
5. Into what *three* great classes may it be divided?
6. Give the *eight* rules for the use of helps.

XIV. SABBATH-SCHOOL NORMAL AND TRAINING WORK.

1. The Christian teacher must **acquire a knowledge of the truth** he would teach.
 1. Must be able to *consult* the Bible.
 2. Must know the *evidences* which support it.
 3. Must know the history and principles of its *construction*.
 4. Must understand the *laws of its interpretation*.
 5. Must have a general idea of its *contents*.
 1. Its *historical* elements.
 2. Its *doctrinal* scheme.

6. The teacher needs this knowledge of the truth **for personal growth and comfort.**

1. Spiritual discernment is not a substitute for the study of the word of God, but an aid to that study.

[*Ability* to read a book is not a substitute for the *act* of reading the book.]

2. As a fact, the most spiritually-minded people are the most earnest students of the Bible.

3. The diligent study of the Bible by the people of God is commanded and commended in the Bible.

4. To the spiritually-minded there is nothing unimportant or unprofitable in the Bible. The very details of geography, the history, the local allusions, the Hebrew and Greek words of that great book, hold precious spiritual truths for those who have the light of the Holy Ghost. "ALL Scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3. 16.

7. He needs it for **instructional purposes.**

1. To arrest the *attention* of his pupils.

2. To retain the *confidence* of his pupils.

3. To impart *thorough instruction* to his pupils.

4. To confirm the *faith* of his pupils.

5. To prepare his pupils for the *highest spiritual illumination.*

2. The Christian teacher must understand **the true theory and the correct methods** of teaching the truth.

1. The true theory as to the ecclesiastical, religious, and educational relations and aims of the Sabbath-school.

2. The laws of mental and spiritual life and culture.

3. The best and most effective methods of work.

3. The Christian teacher should therefore receive, as far as practicable, **a preparatory training.**

1. To guide him in the **acquisition of the knowledge** he needs.

2. To give him **practice in the actual work** of the teacher.

1. Practice in the *study* of specific lessons.

2. Practice in *teaching* specific lessons.

3. Practice with *a class* of persons who seek the same training.

4. Practice *under skillful and experienced leaders.*

5. Surrounded by *helpful appliances.*

6. Having ample *time.*

7. Aided by *a prescribed course of reading and study.*

3. This training should, if possible, be enjoyed before assuming the charge of a regular class in Sabbath-school.

4. The organization, the name, the precise methods of such preparatory training classes are matters of comparatively small moment. **It is of the utmost importance, however, that in some way the training itself be sought.**

5. **Forms** in which the training-class for Sabbath-school teachers may exist.

1. **The Teachers' meeting**, where the best methods of teaching may be illustrated in connection with the lesson for the ensuing Sabbath; and some time be spent in the study of general subjects on which Bible teachers need instruction. For good article on the Teachers' Meeting, by Rev. J. L. Hurlburt, see "The Study," first quarter, 1880.

2. **The Normal Class**, held on a separate evening for a series of weeks or months, during which a prescribed course of study may be prosecuted.

3. **The Preparatory Normal Class**, held at the same hour as the Sabbath-school, composed of older pupils who are to be teachers in the future, and taught by the most competent person who can be secured for the purpose.

4. **The Seminary Normal Class**, in connection with institutions of learning. Two hours a week may be spent in exercises designed to give our young students an idea of the dignity and importance of the Sabbath-school work, and to prepare them for useful service there. This will apply also to our theological seminaries.

5. **The special Normal Class Exercises**, in connection with Sabbath-school Conventions, Institutes, etc.

6. **The Specimen Lesson** is a valuable aid in training teachers.

1. By the study of principles and by the descriptions of methods one may learn how to teach, but this important result is the more surely gained by witnessing the actual process of teaching and by practice in teaching; therefore, it is a helpful thing for the Sabbath-school teacher to watch a good example, or, with the rules in his mind, himself to practice them in teaching a class.

2. The value of this process is greatly enhanced by skilled and candid criticism. When one hears his own or another's method thoroughly canvassed, he is able to detect defects and excellences which he might otherwise have overlooked.

3. One of the most important of all Sabbath-school Normal-Class exercises therefore is found in specimen teaching with criticism.

4. The specimen Bible lesson may be given by an experienced teacher to the class itself, they carefully observing his plan of procedure, and afterward stating the principles illustrated and the defects discovered.

5. The specimen lesson may be taught by one of the pupils, and the criticisms afterward offered by other members of the Normal Class, and finally by the conductor of the class himself.

6. The specimen lessons may embrace all grades of pupils and all classes of subjects, that an opportunity may be afforded of seeing the different methods required by the difference in themes treated or pupils taught.

7. Rules for specimen lessons and criticisms in connection with Sabbath-school Normal Classes :

1. Do not attempt a specimen lesson before a large or mixed audience.

2. Do not allow the exercise to degenerate into a play or a pretense. Make it real teaching for the benefit of the class.

3. Assign the lesson to teacher and pupils sufficiently long in advance to give them time to make preparation.

4. Allow no criticisms or other remarks during the exercise.

5. If the class of pupils to which the specimen lesson is taught are children, allow them to retire before the criticisms upon their teacher are offered.

6. Discourage levity or severity in the tone and character of the criticisms.

7. Let the whole class keep a list of the criticisms offered.

8. At the close of the criticisms by the Normal Class allow the teacher under criticism to review the suggestions offered by his fellow-teachers.

9. At the close of the teacher's review of criticisms upon his method, let the leader or conductor of the class review the entire exercise.

XV. THE WEEK-DAY WORK OF THE SABBATH-SCHOOL.

The class may recite the following general suggestions, principles, and rules, and converse freely about them.

NOTE 1. A boy may have a teacher who has an immense stock of knowledge on hand, who knows facts, laws, principles, relations of truth, etc. But if that teacher does not know how to adapt the knowledge he has to the boy he attempts to teach, all is in vain.

NOTE 2. The question of adaptation becomes one of supreme importance. To know is one thing, but to know so as to teach is altogether another thing.

NOTE 3. The teacher and the pupil must come together. The water to slake the thirst must reach the lips of the man who thirsts. So the pupil and the teacher.

NOTE 4. The pupil will not rise to the teacher's level. He is satisfied where he is. He sees no reason for reaching up. He is not able to reach up. He is an eagle in the nest. The mother bird is above him, and would woo him to the heights and to the effort of flight. But what cares he for the air or rocks above? So the eagle descends to his level, and urges him to leave his warm resting-place and make ventures in the air. Her con-

stant effort is successful, and the eaglet learns to fly. So the teacher of these younglings who throng our Sunday-school (and who are born unto a flight among the heavenly heights) **must come down to where they live**, and woo and invite and urge and plead, and in every possible way seek to bring them up.

1. The teacher must **know the world in which the pupil lives.**

1. He lives in a **social** world. His home, parents, the unconscious influence there. His daily associates—on the street, at school. What are the tendencies? What are the standards? No teacher can do his work well without knowing this social world in which his pupil lives.

2. He lives in a **religious** world. His parents have a faith of some kind, even if it is the faith of *no-faith*. They believe or doubt. They allude in some way to religion, even if they do not worship. They have lax or strict opinions. They are reverent or profane. They are Romanists, or Protestants, or Rationalists. They are sensitive or stolid in reference to the great interests of religion. The teacher must know this religious world.

3. He lives in a **Bible** world. He has some idea about it. He has a superficial knowledge of its history, etc. He has perhaps mixed up facts, traditions, human imaginings, etc., with divine truth; confounding them together, and perhaps accepting the *misrepresentations* of skeptics as the actual teachings of the Bible. We have little idea of the indefinite and confused impressions of the majority of our Sunday-school pupils concerning the contents of our holy Bible. The teacher must know this Bible world in which his scholars live.

4. He lives in a **literary** world. He reads some paper. He has some books. He sees pictorial papers, and *must* both look at the pictures and read the letter-press. He possibly subscribes for some paper. Remember the sensational issues of the press to-day—dime novels, etc. Do *your* pupils read such as these? What *do* they read? What books at home? The teacher must know this literary world of his pupils, and guide them into educational opportunities.

5. There is a **business** world in which the pupil lives. The trade he is at, or which he proposes to follow. The home theories and maxims concerning business, and the business practices with which he has always been familiar. Many an honest boy has learned his first lesson in dishonesty from the man whose apprentice he has become. The teacher must know the business world of his pupils.

2. The teacher must **go to the world** in which the pupil lives—

1. To know its **range of thought** ;
2. To know its **vocabulary** ;
3. To know its **charms** to his pupils ;

4. To know its **perils** to his pupils ;
5. To know its **personal influences**.
3. The teacher must **connect himself with the world** in which the pupil lives—
 1. By adapting to it the **teachings** of every lesson ;
 2. By bringing his **personal influence** to bear upon it ;
 3. By bringing himself into **fullest sympathy** with it.
4. The teacher must **elevate and improve** the world in which the pupil lives—
 1. By bringing to it a **better social influence**—the Church, the ministry, the membership ;
 2. By bringing to it a **wholesome religious literature**—a weekly paper, tracts, books, etc. ;
 3. By directing the education of the home and its members through the "Lyceum Course" * of study, or that of the "Chautauqua Literary and Scientific Circle ;"
 4. By bringing the pupil into the **regular Church services**, public and social ;
 5. By bringing the pupil into **his own house** as a visitor and friend ;
 6. By the **thorough teaching** which will bring the pupil to a better understanding of the Holy Bible ;
 7. By bringing his pupil into **personal fellowship with Jesus Christ**.

XVI. THE SOUL WE TEACH.

1. We are told in the oldest of old records that when the Creator had completed his work of material creation—suns, stars, land, sea, plants, fish, birds, beasts—he created another being—a king having dominion over all else—MAN. This under-king, made "in the image of God," having "dominion," received his highest nature, the spiritual, through the inbreathing of the divine Spirit.
2. From this first thinking, living, governing spirit—MAN—have descended the generations of men of every tribe, nation, and generation through the succeeding ages.
3. The sad story of human sin is familiar to every student of the word of God. The first man fell, and plunged, by laws of divine relation and hereditary descent, the after generations into a gulf of darkness, weakness, and guilt.
4. The divine grace provided a divine deliverance from the consequences

* See Appendix.

of sin for all the races of men, and established his Church on the earth as the medium of the Holy Spirit, using as an instrument the revealed word of God, and through the truth by the energies of the same Spirit, (through whom man was at first created,) man may be redeemed.

5. The processes of redemption are carried on under the divine direction through human agencies. The saved soul saves other souls, teaching, awakening, alluring, drawing, consoling, inspiring, helping them.

6. This defines the work of the Church and the work of the Christian teacher.

7. The teacher of divine truth should understand the soul he is to teach and save.

1. The soul exists in two worlds—the world of *sense* and the world of *spirit*—and of these it may gain some knowledge.

2. The subjects of knowledge are embraced in two classes—*sense-realities*, or the things which pertain to the material world, and *spiritual-realities*, or the things which pertain to the interior, invisible, spiritual, and immortal world.

3. Coming in contact with the universe of truth, the soul *feels* the outside world—this feeling is **sensation**.

4. The soul *knows* the outside world—this knowledge is **perception**.

5. The soul *holds its perceptions at command*—this holding is **conception**.

6. The soul *knows its conceptions by* **consciousness**.

7. The soul *examines* its conceptions by **reflection**.

8. The soul *knows* some truths *immediately*, by **intuition**.

9. The soul *knows* some truths *mediately*, by **faith**.

10. The soul *knows* some truths by **reason**.

11. The soul *retains* its conceptions by **memory**.

12. The soul *combines* its conceptions by **imagination**.

13. The soul has certain **appetites, emotions, and desires**.

14. The soul *determines* what is right and wrong in human actions by **conscience**.

15. The soul *applies* its knowledge, *directs* its appetites, emotions, desires, and *obeys* its conscience by **the will**.

8. Examine the several terms here used in the dictionary, and in works on mental and moral science.

9. Converse about the phenomena of sensation, perception, imagination, etc.

10. Call for a short lecture from some one in your neighborhood who takes special interest in mental science.

XVII. GAINING AND RETAINING KNOWLEDGE.

I. RULES FOR GAINING KNOWLEDGE.

1. Form a true **appreciation** of every department of knowledge. Whatever is true is worth knowing. All knowledges are not of equal value, but no truth is to be despised. He is a one-sided man who sees nothing but natural science; he equally unwise who sees nothing in science worthy of human investigation and devotion.

2. Examine **all kinds** of knowledge. Take a glance if you cannot make an exploration. If you cannot dig in the valley, fathom the river, or probe the mountain to discover its innermost stratum, once in a while leave your special department, and go to the mountain summit, that you may survey, and, to some extent, understand and enjoy all. Be superficial in many things, if necessary; but a little knowledge is worth more than absolute ignorance.

3. **Select specialties.** What are *you* required to know? What do you most covet to know? For what have you the strongest aptitude? In your experience thus far, to what do you take? In what is your delight? Now, select one or more of these departments as specialties, and concentrate upon them all your powers. Know a little about many things, but know a great deal about two or three things, and try to know more about some one thing than any body else in the world knows about it.

4. Put the **daily routine of life** to some use in the pursuit of knowledge. If your hands must work, train your brain to work at the same time. While your feet tread the clods, let your thoughts sweep the skies. Your step on the earth will be none the less steady, your stroke none the less effective, because your intellect is filled and dominated by some lofty and divine thought. Economize all the opportunities of daily life, be they few or many, in the interest of culture.

5. Keep the faculties in a **harmonious and healthful condition**. Subdue the passions, curb the appetite, keep strong reins upon the desires, rightly direct the affections, tone up and treat tenderly the conscience, place the will upon the throne, and let every power of mind and body unite in making out of your life some strong and noble thing.

6. Train your powers to **involuntary habits** of observation and reflection. You may require effort, perhaps oft-repeated efforts, at first, to keep your attention upon a higher range of subjects, but by persistence the effort falls into the groove of habit, and what you must spur yourself to do for the first month, you will by the twelfth month do from delight and with facility.

7. Train the faculties for **concentrated and intense effort** on occa-

sion. Be able to "lay yourself out," as the phrase goes, for a particular work. The steady work of twenty years prepares a man to do magnificent work within three hours on a particular occasion. "How long," asked a gentleman of an eminent divine, after hearing one of his most eloquent sermons, "How long did it take you to prepare your sermon, Mr. —?" "Forty years," was the answer. A lawyer spends long years in the study of legal principles and precedents. He comes in a particular case to an effort of six hours, and wins a reputation. So in the larger and smaller spheres of human endeavor the power of concentration acquired enables a man to grapple with the most difficult problems, to overcome the most serious obstacles, and to triumph in the hour of struggle.

2. SUGGESTIONS ON RETAINING KNOWLEDGE.

1. We gain knowledge by perception, by intuition, by reflection, and by faith. We retain knowledge thus gained by a faculty which is called *memory*. When the mind puts forth an effort to recall knowledge, the effort is called recollection—*memory with the will in it*.

2. Memory enlarges the world one lives in. It tears away the curtains. It melts mountains that bound the horizon. It lifts us to a loftier altitude, and gives us a wider outlook. It brings to us the remote and the past, and it accumulates material within the soul for present and future use.

3. Memory is most susceptible and most retentive in early life. A boy will commit a page of Virgil to memory in one third the time that it would require his father to do the same. Therefore let us cultivate in our young people the faculty of memory, accustoming them to immense effort in this direction, that during the years for accumulation they may collect material upon which they shall afterward exercise the more mature powers of reflection.

4. Memory may be strengthened at any age. Even an old man may so cultivate his power as to commit whole pages to memory. Therefore, because, in youth, the proper training was neglected, do not let mature men and women become discouraged, but let them seek by the observation of the laws of memory to improve, even at this late day, their power of retaining knowledge.

5. The following are some of the most important laws regulating memory:

1. **Definiteness.** See clearly what you desire to retain.

2. **Intense interest.** We remember what we most delight in. "None so old as not to remember where he hides his gold."

3. **Practice, PRACTICE! PRACTICE!** Every day! Three hundred and sixty-five days every year! Instead of taking with you a written memorandum down town, put the five or ten points into your

memory. Trust it. It will respond to your confidence, and soon serve you without a single failure.

4. **Restatement.** The very effort at expression deepens the impression of the knowledge we seek to state. Every day attempt to communicate some fact which you have acquired. By the attempt you will secure, first, definiteness of conception; you will, secondly, increase your interest. You will observe thus the law of use, and by a certain mental reaction, produced by the effort at restatement, increase your ability to retain.

5. **Frequent repetition.** If ten times will not suffice to fix a fact or formula, try twenty or thirty, or one hundred. "'Only once' makes a dunce; 'over again' makes men."

6. **Association.** Fasten well the new knowledge to the old. Bind to the permanent already with you that which you desire to make your own; also associate the things which are alike, and by a law of the human intellect you will be able to retain large numbers of facts and principles thus correlated.

6. The Sunday-school teacher should seek to improve his memory for three reasons:

1. It inspires his pupils to like endeavor by the force of his example.

2. It gives him what we may call the emancipated eye in teaching.

Independent of text-book or written notes he can command his class from head to foot at every moment.

3. It increases his resources.

7. Read the following passages: **Gen. 9. 8.17; Exod. 20. 8-11; Mark 11. 12-14. 20, 21; Luke 22. 61, 62.**

8. What do we mean by "memory?" [Let the class bring definitions of this faculty.]

9. In what respects is memory like a *store-house*, a *record book*, a *chain*?

10. Why do some people remember *faces*, others *names*, some *words*, others *ideas* and *principles*?

11. How shall we cultivate the memory of Sunday-school pupils?

1. By taxing it.

2. By not over-taxing it.

3. By giving definiteness of view.

4. By requiring re-statement.

5. By frequent reviews.

12. In teaching this lesson let the conductor encourage the members of his normal class during the session to commit some passage or outline to memory, that each may describe the process by which he did it, and that all may see how little time is required for this work.

XVIII. APPLYING AND COMMUNICATING KNOWLEDGE.

I. APPLYING KNOWLEDGE.

Knowledge gained and retained should be **APPLIED** to worthy objects. We *know* in order to *use*. The proper application of knowledge is **WISDOM**. There is a vast difference between knowing and doing. A fool may know. The wise man rightly uses what he knows. There are four simple laws which regulate the application of knowledge.

1. The law of **personal power**. Each individual in acquiring truth should apply it to himself that he may promote self-culture. He should lay it to his conscience; he should appropriate it by his affections; he should by it strengthen his will; he should by knowledge regulate his conduct, acquiring personal symmetry, wealth or resources, and executive power. He then is better able elsewhere to apply his knowledge.

2. The law of **benevolent intent**. All knowledge should be applied personally with a purpose to benefit others. Even in the pursuit of self-culture a man should aim at the culture of his fellow-men. I should make the most of myself, that I may be of most benefit to others, for the promotion of their happiness, power, and effectiveness in the world.

3. The law of **permanent result**. When knowledge is to be applied the question of wisdom is, "How shall it be applied so as to yield the most far-reaching results?" A man may spend ten thousand dollars in the construction of a palace of ice, and under the pale light of the December sun it may glitter in architectural beauty while thousands of people are attracted to examine and walk through it, but under the genial rays of June or July the ten thousand dollars will melt, and nothing remains but the memory of human folly. A man may spend money, effort, and personal knowledge upon institutions, but these shall also crumble. Man may, through institutions and by direct exertion, labor for the enrichment and redemption of souls, and *souls are immortal!*

4. The law of **economy**. Ten thousand dollars may be spent wisely in Siberia. Ten thousand dollars may be more wisely expended in New York. It were folly to spend five thousand dollars in bringing five to do its work when nine thousand dollars' worth of work may be directly accomplished by the expenditure of one. We should in all our efforts reach those who are nearest to us, our own families, our neighbors. We should reach those who are the most receptive to good influence, the young, the poor, the suffering, the weary—those who have been placed by the divine providence in a susceptible and teachable frame. This principle, rightly applied, will not, however, oppose foreign missions.

The Sunday-school teacher should apply the knowledge he gains through the word of God to his personal experience, conduct, and character, and he should do this that he may apply it to the experience, conduct, and character of those who are placed under his care.

2. COMMUNICATING KNOWLEDGE.

We may communicate, and thus apply knowledge to others :

1. By **incidental statement** as in a conversation, where one, having information to convey, when fitting opportunity is offered, or a question is propounded, gives it.

2. By **formal announcement**, as in a sermon or lecture, where a proposition is established by certain considerations regularly arranged and presented.

3. By **instructional direction**, as in class teaching, where it is not so much the work of the teacher to communicate as to direct his pupils in the discovery and statement of knowledge.

We should cultivate the habit of communicating knowledge on fit occasions, letting our light shine, not obtrusively, but where it may do the most good ; by wise methods, taking care to say what we have to say in a manner calculated to make the deepest and most enduring impression, and in a humble spirit ; that we may not repel those whom we would benefit by any thing contrary to good taste, modesty, and the gentleness of Christ.

There are five simple laws which should be observed in the communication of knowledge :

1. **Accuracy.** Seeking always to state things just as they are, that, acquiring a reputation for accuracy, we may be depended upon. He is a wise man who speaks with caution, and who seeks, above every things else, absolute truthfulness.

2. **Analysis**, by which knowledge shall be put in due order, in a natural and systematic manner, facilitating comprehension on the part of those who are taught, and enabling them also to remember what has been given them.

3. **Condensation.** Putting much matter into small compass, that the thought itself may impress, rather than the manner of expression.

4. **Simplicity.** Reducing all truth to its plainest form, that, if possible, even a child may comprehend it, stating one thing at a time, making that one thing more emphatic, and using other knowledge as subordinate to it.

5. **Illustration**, teaching our pupils of the unknown by the known; the invisible by the visible ; the remote by the near ; the obscure by the familiar.

In communicating knowledge we approach the true teaching power when we *direct our pupils in the acquisition of truth on their own account, leaving them to help themselves to the knowledge which we proffer, and not making them passive recipients of knowledge which we thrust upon them, or by which we fill them.*

In communicating knowledge we should **excite our pupils to continue their research and thinking; and to do this in the direction, but beyond the limits of our teaching.** This is the essence of true teaching. He who quickens the individual energies of his pupils in a given direction and sends them beyond the bounds of his specific instruction, leads them to fly on their own wings, and think on their own account, is worthy to be called a teacher, for he communicates knowledge in a rational way.

In communicating knowledge we should lead our pupils to make a wise, personal application of every lesson. A gentleman asked concerning a distinguished minister, "Does he make a practical application of his sermon at the end of it?" "No," said the other, "but he seeks to sting the conscience all the way through." He is a wise teacher who makes truth sting the conscience while the affections dominate the will, mold the habits, and sanctify the whole character of his pupils.

A REVIEW.

- | | |
|------------------------------------|--|
| 1. ACQUIRING knowledge. | { 1. Apprec.
2. Taste.
3. Selec spec.
4. Rout.
5. Har. and heal.
6. Invol. hab.
7. Concent and int. |
| 2. RETAINING knowledge. | { 1. Defin.
2. Inter.
3. Prac.
4. Re-stat.
5. Freq. rep.
6. Assoc. |
| 3. APPLYING knowledge. | { 1. Pers. power.
2. Benev. intent.
3. Perm. res.
4. Econ. force. |
| 4. COMMUNICATING knowledge. | { 1. Inc. sta. For. an. In. di.
2. Ac., anal., cond., sim., illus.
3. Direct pu. own ac.
4. Excite pu. con. res.
5. Wise per. app. |

XIX. THE STUDY OF THE LESSON—ITS SUBJECT-MATTER.

NOTE 1. As Sunday-school teachers, we should aim to build up the spiritual character of our pupils. [See *Concordance* on "Build," "Edify," etc.]

NOTE 2. We are to build up spiritual character by means of the Word of God, ["The word of his grace, which is able to build," etc. Acts 20. 32.]

NOTE 3. Owing to the immense size of the Bible, and the relation of its several parts to each other, it becomes necessary to select certain portions, sections, readings, or lessons, that the whole of it may be made "profitable" to us.

NOTE 4. As we build a scaffold that we may build a house, so must we build up lessons that we may most wisely and effectively, by means of the truth, build up the spiritual character of our pupils.

A DEFINITION.—Lesson-building is that preparation or arrangement of the contents of a Scripture lesson which will best aid the teacher in leading his pupils to earnest thoughtfulness and self-application in the simple reading of God's word.

NOTE 5. Lesson-building is, therefore, but a means to an end. The end proposed is the most profitable reading of God's word.

NOTE 6. Lesson-building comprises: 1. A COLLATION OF PARALLEL PASSAGES. 2. A CAREFUL ANALYSIS. 3. A WISE ADAPTATION.

I. A COLLATION OF PARALLEL PASSAGES.

1.) The same incident narrated, or the same subject treated, in other parts of the Bible.

2.) Similar incidents, teachings, etc., in other parts of the Bible.

II. A CAREFUL ANALYSIS.

1. Its words and phrases.

1.) Their ordinary use in common English.

2.) Their ordinary use in Bible English.

3.) Their signification and use in the original language of the Bible.

2. Its historical elements.

1.) Persons.

2.) Places.

3.) Actions and Expressions.

4.) Time.

5.) Connection with previous events of Bible history.

6.) Connection with the later events of Bible history.

7.) Connection with secular or profane history.

8.) Peculiarities of ancient manners and customs.

9.) Supernatural peculiarities—Miracles.

5. Its doctrinal elements.
 - 1.) Concerning God.
 - 2.) Concerning Man.
 - 3.) Concerning Redemption.
4. Its practical elements.
 - 1.) Concerning duties to Self.
 - 2.) Concerning duties to Man
 - 3.) Concerning duties to God.

III. A WISE ADAPTATION.

1. **Selecting** the most available portion of the lesson thus prepared.
2. **Arranging** this portion for the work of teaching.
3. **A plan** of adaptation.
 1. The "**Title**" of the lesson, to connect with previous lessons, and bring it clearly before the mind.
 2. The "**Topic**" of the lesson, to state in condensed form a great truth contained in it.
 3. The "**Golden Text**" of the lesson, to express one of its great truths in Scripture language.
 4. The "**Outline**" of the lesson, to aid in the mastery of all facts.
 5. The "**Questions**," by which teachers and pupils may test their knowledge of these facts.
 6. The "**Selected Verses**," which may easily be committed to memory.
 7. The "**Lesson Hymn**," to fix in the mind by means of sacred poetry the great truths of the lesson.
 8. The "**Doctrine**," which may connect the deeper teachings of the lesson with a system of divinity.
 9. The "**Final Reading**" of the entire lesson in a conversational, practical, and devout manner, for purposes of immediate spiritual edification.

NOTE 7. This scheme of Lesson-building (which is merely suggestive, and but one out of many) may be condensed and expressed for the benefit of young teachers, as follows :

1. Collect **Parallel passages**.
2. Consider **Difficult words and phrases**.
3. Classify **Persons and places**.
4. Examine **Allusions to time**.
5. Examine **Actions and expressions**.
6. Examine **Historic connections**.
7. Study **Peculiarities, [Manners and Miracles.]**
8. Study **Doctrines and Duties**.

9. Select **Principal truths to be taught.**
10. Fix upon **A plan of teaching.**
11. Fasten well **Title, Topic, Golden Text, etc.**
12. Finally, **Read the lesson devoutly.**

NOTE 8. A good tract on "The Lesson Plan" is No. 54, Magazine Series.

NOTE 9. The following is an old and simple help :

P. P. P. P. D. D. D. D.

UNIVERSAL QUESTION GUIDE.

1. P. P.—PARALLEL PASSAGES: a full record. Is the incident, parable, conversation, or discourse of the lesson, or any thing like it, elsewhere given in the Scripture?

2. P.—PERSONS. (Who? Biographical.) Who wrote this lesson, and to whom? What persons are mentioned, and what do you know about them?

3. P.—PLACES. (Where? Topographical.) Where did these persons live? Places mentioned in the lesson? Size, distance, and direction from Jerusalem?

4. D.—DATES. (When? Chronological.) In what year did these things occur? Allusions to days, hours, seasons, etc.

5. D.—DOINGS. (What? Historical.) What did each person of the lesson do? Who had the most to do? Why?

6. D.—DOCTRINES. (What? Theological.) What truths about God, man, character, conduct, the future, and the present, are here taught?

7. D.—DUTIES. (What? Practical.) What duties for any one—for you—in any relation, are here taught?

Always seek the Holy Spirit's light by *prayer*, and the general scope and central thought by *thinking*.

XX. THE TEACHING PROCESS: APPROACH AND ATTENTION.

1. It is an essential condition of success in teaching that teacher and pupil approach each other.

2. Since the pupil will not be likely of his own accord to approach the teacher, the teacher must approach the pupil.

3. Now, there are conditions of successful approach—*Laws of Approach*—in teaching, by which we mean those measures adopted by the teacher through which he secures a voluntary hearing from his pupils.

These measures of approach must precede the real work of teaching—of intellectual quickening—but they are essential to it.

4. Let us carefully consider some of these preliminary conditions of success in teaching.

1. The teacher must have A STRONG CONVICTION of the truth or truths which render his work necessary and possible.

2. The teacher must have a DEFINITE AIM.

3. The teacher must have the ENTHUSIASM OF LOVE in his aim.

4. The teacher must KNOW THE WORLD in which each of his pupils live.

1. Its *Range of Thought*. 2. Its *Charms*. 3. Its *Elements of Personal Influence*. 4. Its *Perils*.

5. The teacher must kindle A KEEN EXPECTATION on the part of his pupils as to the interest of each lesson. They must always expect something from him, and look forward to the recitation-hour with pleasure.

6. The teacher must prepare each lesson with ESPECIAL REFERENCE TO THE PECULIAR DEMANDS OF EACH PUPIL.

7. The teacher must do all that lies in his power to secure the most FAVORABLE EXTERNAL CONDITIONS for his class during the recitation-hour. (See below.)

8. The teacher must bring to bear upon his class during the recitation hour the power of his PERSONAL INFLUENCE.

1. The *Magnetic* influence of enthusiasm. 2. The emancipated *Eye*. 3. A ruling *Will*. (See below.)

9. The teacher must command the PERSONAL RESPECT AND LOVE of his pupils.

10. The teacher must dwell in the ATMOSPHERE of a consecrated and spiritually-endowed life.

5. The **Three Pre-requisites** of successful teaching.

1. Power in the teacher to fix his own mind upon the subject to be taught.

2. Power to arrest the attention of his pupils to himself as their teacher.

3. Power to transfer the attention of his pupils from himself to the subject in hand.

6. The **Definition** of "Attention."

ATTENTION is the voluntary fixing of the mind upon a subject about which we desire to have more knowledge.

The **pupil's attention** must be—

1. *Rightly-directed* attention.

2. *Voluntary* attention.

3. *Interested* attention.

4. *Self-active* attention.

5. *Inquiring* attention.

6. *Persistent* attention.

7. *Obedient* attention.

Obs. 1. That the attention which the teacher secures on the part of the pupil to any subject must be *voluntary* attention. It cannot be compelled. It cannot be purchased. It cannot be secured by scolding. The pupil must choose and desire to give it.

Obs. 2. That attention, to be fruitful, must be *inquiring* attention. It must be so far the result of a desire to have more knowledge on the subject in hand that it will ask *questions*, and never be satisfied until its questions are answered.

Then, 3. A voluntary and inquiring attention will be almost sure to be a *persistent* attention. It will hold on to the teacher in the class. It will be sorry when the recitation-hour is over. And then it will continue to think over the subject during the week.

7. The Conditions of attention.

1. In the *place of meeting*. 1.) Good ventilation. 2.) Comfortable sittings. 3.) Protection against interruption during class exercises, etc.

2. In the *pupil*. 1.) He must have personal affection for the teacher. 2.) He must at least have full confidence in the teacher's ability. 3.) He should have so much interest in the subject in advance that he will have made some preparation for the recitation.

3. In the *teacher*.

1. He must be thoroughly prepared, that his eye may be free to watch every movement of his class.

2. He must be prepared, that he may be ready for any question which may be asked of him.

3. He must have enthusiasm in his work, and especially in the subject for the day. He must delight in his work.

4. He must exercise his *will-power*. There is a marvelous energy in a positive and vigorous will.

5. He must adapt his instructions to the conditions, tastes, and needs of the pupils. He must speak the language they are familiar with. He must be able to move their hearts by knowing in what they most delight.

6. He must be in warm and tender sympathy with them.

7. He must seek that mightiest of all magnetisms, the presence and power of the Holy Spirit.

4. In the *methods* he employs.

1. The elliptical plan of reading the lesson occasionally.

2. The analytical plan of studying a lesson. Persons, places, dates, doings, doctrines, duties.

3. The use of illustrations—anecdotal and pictorial.

4. Low, concert responses in the class. Repetitions of the lesson, etc., by which all may be occupied at the same time.

5. Topical outlines; if prepared by the pupils themselves, all the better.

6. Variety in plans must be adopted.

7. Excite curiosity. Set the pupils to "wondering" what this or that may teach.

8. The particular method is not a matter of as much importance as the spirit with which the intelligent teacher holds his pupils to the current work.

9. Let us remember that every teacher has, or is likely to have, a method of his own, and that he must teach in the manner in which he feels most at home.

10. The great thing we aim at in teaching in Sunday-schools is, to excite in our scholars a deep and personal interest in the divine truths through which their salvation is to be secured. Let us aim to do this one thing in the way in which our individual tastes, abilities, experiences, etc., justify.

8. Readings concerning "attention."

By attention I mean fixity of thought, the concentration of the whole mind upon one subject at a time; that effort of the will by which we are enabled to follow what we hear or read, without wandering, without weariness, and without losing any particle of the meaning intended to be conveyed. . . . Attention, such as we want to get from children, is a very hard thing to give. . . . It is very hard for any body to give fixed attention. . . . Fixed attention to religious subjects is especially a hard thing for children to give. . . . Real attention must always be founded on the facts that you have got something to say that is worth a child's hearing, and that you can say it in such a manner that he shall *feel* it to be worth his hearing. . . . Attention is an act of the will. . . . Attention is a habit.—*J. G. Fitch.*

God has given us the power or capacity to direct the mind to any given object—that is, of directing, controlling, and in any way using the several mental faculties of which we are possessed; just as we have a like power over the various members of the body. To this mental power or capacity we generally apply the name of attention.—*B. P. Pask.*

The teacher who fails to get the attention of his scholars fails totally. . . . How shall the teacher secure attention? 1. Let him make up his mind that he *will* have it. 2. He must not disappoint the attention which his manner has challenged. 3. He must have his knowledge perfectly at command. 4. He must place himself so that every pupil in the class is within the range of his vision. 5. He must use his eyes quite as much as his tongue. Therefore, 6. He must learn to teach without a book.—*Dr. J. S. Hart.*

Attention is the voluntary fixing of the thoughts upon some given object or idea. It stands opposed to that rambling state of mind in which the thoughts move continually from one topic to another without dwelling upon any; and also to that apathetic and listless condition of the mind in which it is without conscious thought, or in which ideas, if they exist, leave no trace in the memory. . . . There are two kinds of attention: 1. Compelled attention. 2. Attracted attention. . . . Attention is contagious. The real and earnest attention of the teacher, shining in his eyes, speaking in his voice, glowing in his whole manner and in every act, will almost inevitably catch the attention of his class and fasten it on the lesson.—*Dr. Gregory.*

Attention makes the genius; all learning, fancy, and science depend upon it. Without it taste is useless and the beauties of literature are unobserved.—*Willmott.*

XXI. THE TEACHING PROCESS—ILLUSTRATION.

NOTE 1. Although my house be built upon a firm *foundation* of doctrine, and constructed of the best *material*, and furnished throughout—a palace of truth, with all goodly and costly things to adorn it—if I have neither window nor door, if there be no gas or oil or candle in my house, of what use are frescoed walls and elegant pictures and costly tapestry and thousands of books? I should die in the dark and *cold*; and I should die *alone*.

NOTE 2. LET ME LIGHT UP MY LESSON-HOUSE! Then I can call attention to it, and show the way thither to passing strangers and approaching guests, making them desire to enter. Once within, I can give them hospitable welcome, show them and aid them in using pictures and books, and in the light and warmth they will delight in the house I have builded, and pronounce their benedictions upon it for the benediction it has been to them.

I. A DEFINITION.

Lighting up a lesson is the employment of those elements in teaching by which the delighted attention of the pupil is attracted toward a lesson, and its instructions rendered more clear to his understanding.

The four peculiarities of the pupil to which we must appeal in effective teaching:

1. To the pupil's delight in *seeing*.
2. To the pupil's delight in *imagining*.
3. To the pupil's delight in *comparing*.
4. To the pupil's delight in *knowing*.

The four Lesson-Lights:

1. SIGHT. Objects, Diagrams, Maps, Pictures, etc.
2. IMAGINATION. Word-pictures, Stories, etc.
3. COMPARISON. Similes, Metaphors, Parables, Incidents used to illustrate truth, etc.
4. KNOWLEDGE. History, Science, Art, Travels, etc.

2. HINTS ON USING ILLUSTRATIONS.

1. Facility in the use of illustration is cultivated by *practice*.
2. Illustrations are multiplied by the habit of *observation*.
3. The teacher should keep *scrap-books* for the preservation of incidents, pictures, etc.
4. He should use freely and wisely the *facts of every-day life* with which his pupils are most familiar.
5. He should make large use of *Bible facts, narratives, parables, etc.*
6. To use Bible-light in "lighting up a lesson" the teacher should be very familiar with the *history, geography, poetry, manners and customs of Bible times, etc.*

7. *To live a godly life* is the best way to light up a lesson that a teacher can possibly employ.

8. The teacher should use illustrations for the *better teaching of the lesson*, and never to fill up time, to amuse the class, or to display his own genius.

9. He should not use *too many illustrations*.

10. He should, by an *apt illustration at the beginning of the lesson*, excite the curiosity of his pupils, and thus lead them to self-activity in study.

11. He should remember that in word-picturing the *pupil will acquire no more definite and vivid view of the lesson than the teacher himself possesses*.

12. He should remember that the best illustrations are *those which come spontaneously* while he is endeavoring to make clear to his pupil a truth which is clear to himself.

13. He should *study the masters of illustration* in books, in the pulpit, etc.

14. He should *converse much with children* and plain people during the week on the subject of the lesson.

3. NINE SHORT RULES.

1. Keep the *heart* aglow—LOVE.
2. Keep the *eyes* open—OBSERVE.
3. Collect facts from *every-day life*.
4. Collect facts from the *Bible*.
5. Collect facts from all *literature*.
6. Cultivate the power of *word-picturing*.
7. Converse much with *children*.
8. Use illustrations only where *necessary*.
9. Use illustrations for the sake of the *truth to be taught*.

XXII. THE TEACHING PROCESS—QUESTIONS.

1. A definition.

Interrogation or questioning is the act or process of **incomplete statement** (of a fact or proposition) by which the mind is incited and directed to the examination of a subject in order to complete the statement of the fact or proposition suggested.

2. Design of interrogation in teaching is,

1. To **measure** the pupils' *knowledge and power*.

1.) For the *teacher's* information.

2.) For the *pupils'* information.

2. To **stimulate** the pupils' desire for knowledge and their purpose to secure it.
3. To **assist** the pupils in such purpose and effort.
 - 1.) By questions *put to them*.
 - 2.) By questions *elicited from them*.
4. To **prove** the teacher's work.
3. Rules concerning questioning.
 1. *Acquire* a full and clearly-defined **knowledge** of the subject.
 2. *Ascertain* the **condition and needs** of your scholars.
 3. *Analyze* the subject, and prepare a **comprehensive and natural outline**.
 4. *Adhere* to this general **plan** while you make the questioning between yourself and pupils as much as possible like a free and **informal conversation**.
 5. *Tell* but little in your questions, that there may be **room for more telling in the answers**.
 6. *Talk* but little between your questions, that there may be more time for **questions by your pupils**.
 7. *Tax* the **memory, judgment, invention, and conscience** of the pupils in your questions.
 8. *Take* pains to hold the **attention** of all the pupils to **every question** proposed.
 9. *Avoid* **frivolous, useless, and unanswerable questions**.
 10. *Avoid* **obscurity** in the language and style of your questions.
 11. *Avoid* **monotony in voice and manner**.
 12. *Avoid* **ridicule, sarcasm, and all uncomfortable criticisms** in your questions.
4. Rules concerning answers.
 1. *The answer* should come from **some member of the class**.
 2. *The answer* should be **direct and definite**, and the **whole class** should understand what it is.
 3. *The answer* should, wherever possible, be given in the **pupils' own language**.
 4. *The answer* should contain as **few unnecessary words** as possible.
 5. *The answer* should **restate** so much of the question as to make the answer a complete statement of a fact or proposition.
 6. *Allow* no **guessing** at answers.
 7. *Allow* pupils **time to think** before giving answers.
 8. *Allow* the **timid and dull** pupils special time and favor.
 9. *Correct* **defective answers** by a series of helpful questions.

10. *Commend* correct answers **occasionally**, but not invariably.
11. *Don't repeat* the answers given by your pupils.
5. Questions concerning questions.
 1. What is the difference between the *Catechetic* and the *Socratic* method of questioning?
 2. What is the value to teachers and pupils of good questions in a lesson book?
 3. When should the questioning in a class proceed rapidly?
 4. When should it proceed slowly?
 5. Should we question "up and down" a class?
 6. Should the name of a pupil be called at the beginning or at the end of a question put to him?
 7. Should we begin the lesson by asking a simple or a difficult question?
 8. What are some of the advantages of simultaneous answers?
 9. What are some of their disadvantages?
 10. Why should a pupil be encouraged to frame his own questions on a lesson?
 11. What shall we do when pupils ask questions not in the line of the lesson?
 12. Is it well to encourage pupils to question each other in the class?
6. Let the class spend a short time in framing questions on the lesson for the ensuing Sabbath.
7. Let a few defective questions be presented and criticised by the class.

XXIII. THE TEACHING PROCESS—INTELLECTUAL QUICKENING.

1. There are **FOUR CLASSES** of Teachers: 1.) Those who leave upon the minds of their pupils a *general impression*, but no definite knowledge of which the pupil can make use. 2.) Those who succeed in *communicating knowledge*, but do not provide for its retention by the pupil. 3.) Those who communicate knowledge, and *fix it in the memories* of their pupils; but the knowledge is like seed carefully deposited in a paper or box. 4.) Those who so impart knowledge that *it develops self-activity and power in the pupil*, as seed wisely deposited in the soil, which grows and bears fruit.

2. All effort to **IMPART KNOWLEDGE** IS PRAISEWORTHY, but it is the duty of every person who attempts to teach to so communicate the truth that it shall yield the largest results. He who gives knowledge to the hu-

man mind is a benefactor, but *far greater is he who, by giving knowledge, quickens into activity and productiveness the mind upon which he works.*

3. The true teaching process involves the power of INTELLECTUAL QUICKENING, which is that process by which the teacher excites the intellectual powers of his pupil to self-activity in the line of his teaching; and to be really effective it must also lead to that course of thought, feeling, purpose, and action which are the proper products of the truth taught.

4. The teacher teaches when he causes his pupils to exercise their own powers in the acceptance and use of knowledge; when he makes sure that the truth he teaches takes effect. In doing this the teacher must secure obedient attention. The obedient intellect, the obedient heart, the obedient will, always come into harmony with the truth taught. The teacher should, therefore, seek to apply the truth effectively,—

1. To the pupils' *perception* ;
2. To the pupils' *imagination* ;
3. To the pupils' *memory* ;
4. To the pupils' *conscience* ;
5. To the pupils' *reason* ;
6. To the pupils' *affections* ;
7. To the pupils' *will* ;
8. To the pupils' *daily life*.

5. Knowledge may be like cloth on a shelf, or knowledge may be like cloth made into a coat; but he makes the best use of knowledge who takes the cloth, measures the pupil, fashions the garment, and sees that the pupil wears it, and that to him it is a protection and an ornament.

6. To teach is to arrest and arouse a mind and set it at its legitimate work. The legitimate work of mind is to THINK—to think with a wise purpose. It is the business of the teacher to set the mind of his pupil to THINKING. 1.) Thinking—to *feel its need* of truth. 2.) Thinking—to *explore old truth*. 3.) Thinking—to *get new truth*. 4.) Thinking—to *grow by truth*. 5.) Thinking—to *make a wise use* of all truth.

7. The process of intellectual quickening is governed by certain **laws**, which every teacher should carefully consider. Among these are the following:

1. The pupil must expect to put forth **effort of his own** in connection with every lesson.
2. The pupil must be induced to put forth a **preparatory effort** at home upon every lesson.
3. The pupil must be induced to put forth **effort in the class**.

[In every class exercise there must be something to *hear*, something to *see*, something to *say*, something to *do*, something to *remember*, something to *report about*, something to *think out*.]

4. The pupil must be personally interested in the subject-matter of each lesson.

[His *curiosity* excited, his *intellectual powers* exercised, his *conscience*, his *fears* aroused, his *affections* won.]

5. The pupil must be excited to **independent thought** on the subject in hand.

6. The pupil must be led to **decision and action** in the line of the truth studied.

7. The teacher must himself give **close thought and independent attention** to the subject.

8. The teacher must have a **personal experience** of the truth to be taught.

9. The teacher must have **spiritual illumination and enthusiasm** in his work.

10. The teacher must **not sacrifice his individuality** to any method, but by repeated experiment ascertain his own best way of working, and seek continually to render that more effective.

XXIV.—WORD PICTURING.

1. The most successful of modern preachers and teachers are those who appeal to the imagination of men in the interest of truth, employing the art of pictorial presentation by means of similes, metaphors, allegories, anecdotes, parables, and elaborate historical descriptions.

2. The Great Teacher, who spake as "never man spake," employed, and thus dignified and consecrated, this valuable method of instruction.

3. The text-book of the Sabbath-school teacher is full of the great Master's illustrations, and contains an immense amount of available material in the form of incidents, ordinary and miraculous, national history, and marvelous biography. It is itself a book of illustration, rich, full, and incomparable—at once furnishing the subject-matter, and the perfect model of manner.

4. The power of word-picturing is possessed to a much greater degree by some than by others. It may be cultivated by all. Practice gives facility.

5. The study of the masters of this art will increase the teacher's power. Read Guthrie and Arthur.

6. Word-picturing should aim at *instruction* rather than entertainment.

7. It should be *vivid*. Many words may mar its distinctness.

8. It should be *accurate*—conforming in all details to the facts—

1. True to *topographic* reality.

2. True to *architectural* reality.

3. True to reality of *personal appearance*, dress, character, etc.

4. True to the reality of *action*—in grouping, attitudes, expression and movement.

5. True to the central idea or doctrine—not diverting by irrelevant matters from the great lesson to be taught. [An artist once painted the "Last Supper." A single cup on the table so attracted the attention of every body who looked at the picture that he drew his brush across it.]

9. Word-picturing should be the joint product of the teacher and his pupils. Thus he will keep them occupied and doubly interested.

10. The teacher must himself have clear and definite notions of what he would delineate. He must, therefore, study archæology and character, geography and history. The more he knows the more likely will he be to be accurate and vivid, instructive and inspiring.

11. Individuals and classes may practice in word-picturing by trying to write out an account of the following scenes :

Joseph sold at Shechem.

Joseph and his father before Pharaoh.

David's encounter with Goliath.

The wise men at Bethlehem.

Jesus and the funeral procession at Nain.

Paul on Mars' Hill.

XXV. SLATE AND BLACK-BOARD WORK.

1. The eye is one of the most important of the avenues through which the knowledge of the outside world enters the mind. "Eye-gate" is well located, wide, and much used. Whole caravans of knowledge pass through it daily.

2. Among the helps which appeal to the eye in the acquisition of knowledge are objects, pictures, diagrams, maps, analyses, tabulated statements, etc.

3. Creation before the eye at the time of teaching has added power. This gives a charm to experiments, as in natural philosophy and chemistry. No pupil is dull while such experiments are produced.

4. The "black-board" as an instructional appliance is therefore invaluable for the purpose of appealing to the eye. It is used in all grades of the secular school, in the scientific lecture-hall, in the court-room, and wherever an effort is made to give vivid, comprehensive, and related ideas.

5. The black-board may be employed in the Sabbath-school with excellent effect, before the school as a whole, in the large classes, and even in small classes, where the slate or blank paper may be used in place of the larger appliances.

6. The principal advantages of the black-board are the following:
 1. It arrests attention.
 2. It puts truth clearly and definitely.
 3. It makes permanent impression.
7. The principal uses of the black-board in the Sabbath-school:
 1. In announcements, as—
 1. The hymns.
 2. The lesson.
 3. New songs.
 4. Numbers present.
 5. Meetings for the week.
 2. In concrete presentation, as—
 1. Pictures.
 2. Maps.
 3. Analyses.
 4. Tables.
 3. In lesson-reviews.
8. The slate may be used in the class by the teacher.
9. Pupils should be encouraged to make use of slates or blank-books for copying outlines, recording notes, etc.
10. Black-board and slate exercises produced at the time of teaching are more valuable than those wrought out in advance.
11. Some of the blunders made by black-board specialists:
 1. Too much time spent in producing black-board effects.
 2. Too much attempt at display of artistic power.
 3. Too much effort at ingenuity of design.
 4. The exercises too complicated.
 5. Some of the pictorial attempts are inaccurate.
12. Frank Beard, of New York, has written a sensible book on the subject of the "Black-board in Sabbath-schools." There are many useful hints in a little manual compiled by Rev. W. F. Crafts, entitled, "Through the Eye to the Heart."
13. In some Sabbath-schools, such as that at Akron, where separate rooms are provided for the several classes, the walls are well supplied with blackboard surface. It is so helpful to a class to have map, diagram, analysis, or other incidental illustration put upon the board during the teaching itself.
14. Teachers should have a supply of blank paper for pencil-illustrations during the lesson. Let each scholar carry away some rough draft or sketch drawn by the teacher while the recitation was in progress.
15. Have white and colored crayons in abundance when you have a blackboard. Keep a good eraser, and see that no time is wasted in "trying to find" these useful articles when needed.
16. The best way to get good blackboard exercises is to teach the lesson during the week to some child, and use pencil just as you *need* it to make your subject clear to him.

XXVI. MAP-DRAWING.

OUTLINES OF PALESTINE.

I.—Five Lines of Boundary.

1. Take a slate or piece of paper, and at the top, about one third of the way across the page, make a point (.) to represent Sidon, and mark it S. Draw a line from S eastward for 12 miles, and place there the letter L. This represents a station on Mount Lebanon, 12 miles east of Sidon. From L continue the line 38 miles farther east (*i. e.* 50 from Sidon.) The east end of this line will rest just north of Damascus. In honor of Paul, who was converted at Damascus, mark this point P. THE FIRST LINE OF BOUNDARY will be S.L.P.; direction, east and west; distance, 50 miles. *Don't forget this.*

2. From L, on the S.L.P. line, draw a line due south 165 miles to a point indicating the south end of the Dead Sea. Mark this point D. THE SECOND LINE OF BOUNDARY will be L.D.; direction, north and south, distance, 165 miles.

3. From D draw a line west 70 miles, and mark the end of it E. From E continue the line 35 miles farther west, and there place the letter R for Rhinocalura or *el-Arish*, the boundary between Palestine and Egypt. THE THIRD LINE OF BOUNDARY will be D.E.R.; direction, east and west; distance, 105 miles.

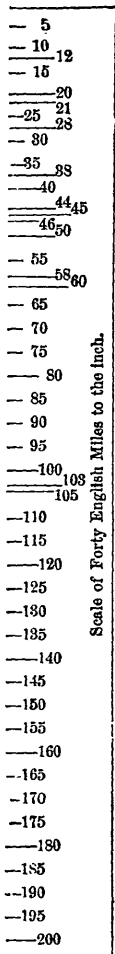
4. From E draw a line 175 miles north-east, to Sidon. THE FOURTH LINE OF BOUNDARY will be E.S.; direction, north-east and south-west; distance, 175 miles.

5. From D draw a line north-east, 165 miles, to the south gate of Damascus. THE FIFTH LINE OF BOUNDARY will be D.P.; direction, north-east and south-west; distance 165 miles.

[Remember the name, direction, and distance of each line:
1. S.L.P., e. & w., 50 m. 2. L.D., n. & s., 165 m. 3. D.E.R., e. & w., 105 m. 4. E.S., n.e. & s.w., 175 m. 5. D.P., n.e. & s.w., 165 m.]

II.—Five Lines of Division.

1. From L southward (on the L.D. line) measure five distances, as follows: From L south 20 miles. From L south 44 miles. From L south 58 miles. From L south 103 miles. From L south 120 miles. Look at these distances as you have marked them on the L.D. line: 20, 44, 58, 103, 120.



2. From each of these points draw lines westward :

- 1.) From 20 miles (south of L) point draw line west 21 miles. This is the first, or Dan and Tyre line.
- 2.) From the 44-mile point (south of L) draw the line west 28 miles. This is the second, or Chorazin line.
- 3.) From the 58-mile point draw line west 35 miles. This is the third, or Tabor, Nazareth, and Carmel line.
- 4.) From the 103-mile point draw line west 46 miles. This is the fourth, or Shiloh and Joppa line.
- 5.) From the 120th-mile point draw line west 50 miles. This is the fifth, or Dead Sea and Jerusalem line.

'Recall the several distances: 1. South (from L) 20, and west 21. 2. South 44, and west 28. 3. South 58, and west 35. 4. South 103, and west 46. 5. South 120, and west 50.]

III.—Five Water Lines.

1. The coast line of the Mediterranean very nearly follows our boundary line E.S. It touches the west end of all lines of division.

[Find a good map, (Nelson & Phillips's Card Map of the Holy Land, price 20 cents, is the best,) and trace the coast line as accurately as you can.]

2. The Dead Sea is west of the L.D. line of boundary, and between the fifth or Dead Sea and Jerusalem line of division and the line of boundary D.E.R. The Dead Sea is about nine or ten miles wide. Copy it from a good map.

3. The Sea of Galilee is east of the L.D. line of boundary, and between the 2d and 3d lines of division. It is 14 miles long and 7 wide.

4. The waters of Merom or Lake Haleb is about ten miles above the Sea of Galilee.

5. The river Jordan nearly follows our line of boundary L.D.

IV.—Exercises, Review, Etc.

1. Take a fresh page or clean slate, and draw the five lines of boundary, S.L.P., L.D., D.E.R., E.S., and D.P.

2. Now draw the five lines of division: Dan and Tyre; Chorazin; Tabor, Nazareth, and Carmel; Shiloh and Joppa; Dead Sea and Jerusalem.

3. Draw outlines of Merom, Sea of Galilee, Dead Sea, Jordan, and Mediterranean coast line.

4. On the map locate, by their corresponding figures, the following places:—

- | | | | | |
|--------------|--------------------|---------------|----------------|--------------|
| 1. Sidon. | 5. Sea of Galilee, | 9. Chorazin, | 13. Jerusalem, | 17. Joppa, |
| 2. Lebanon, | 6. Merom, | 10. Tabor, | 14. Bethlehem, | 18. Cesarea, |
| 3. Damascus, | 7. Rhinocalura, | 11. Nazareth. | 15. Hebron, | 19. Carmel, |
| 4. Dead Sea. | 8. Dan, | 12. Shiloh, | 16. Beersheba, | 20. Tyre. |

XXVII. LESSON REVIEWS.

[FOR TEACHERS' MEETINGS, NORMAL CLASSES, SUNDAY-SCHOOL INSTITUTES, ETC.]

NOTE 1.—A man who wishes to master thoroughly an argument made by an author reads it over and over again. He gains tolerably satisfactory ideas about it. *The Review at the time did it.*

NOTE 2.—Days or weeks after he comes to it again, and finds that the subject has grown clearer to his mind during the intervening period; and this second *review* gives him still more definite views. His mind seems to have grown stronger; his ability to handle that particular theme has increased. He sees a wider range of subjects, and their connection with that one. *The review, after waiting for a time, did it.*

NOTE 3.—He meets a man who has read and pondered the same argument. They *review* it in a close conversation. The new conditions entering into this third review increase the man's mastery of the argument. *The review, under the inspiration of another mind, did it.*

NOTE 4.—He is required to state the argument in writing for the benefit of an absent friend. This taxes all his powers. He does his work, and after that is able to handle the subject freely and with ardor. *The review, in order to the clear restatement of it to another, did it.*

I. Here, then, are FOUR REVIEWS of a subject :

1. Attentive revision at the time.
2. Renewed examination after a time.
3. Revision aided by another mind.
4. Revision to aid another mind.

II. Here are FOUR SUGGESTIONS on Reviews :

1. The Sunday-school teacher should accustom himself carefully and frequently to review every subject which he wishes to understand, for his own spiritual profit, and for the advantage of his class.
2. The Sunday-school teacher should encourage and urge his pupils to make a careful and frequent individual review of every lesson.
3. The Sunday-school teacher should insist upon weekly, semi-monthly, monthly, and quarterly lesson reviews in his class.
4. The Sunday-school superintendent should require weekly, monthly, quarterly, and annual reviews of the whole school.

III. Here are FOUR ADVANTAGES of Reviews :

1. Frequent review gives more definite views of truth.
2. Frequent review gives deeper insight into truth.
3. Frequent review gives more comprehensive views of truth.
4. Frequent review gives permanency to our knowledge of truth.

IV. There are FOUR CLASSIFICATIONS of Reviews :

1. As to the **subjects** : 1.) The *Teacher* ; 2.) The *Class* ; 3.) The *School*.
2. As to the **time** : 1.) *Weekly* ; 2.) *Monthly* ; 3.) *Quarterly* ; 4.) *Annual*.
3. As to the **kinds** : 1.) *Topical*, including "Titles," "Topics," "Golden Texts," and "Outlines ;" 2.) *Detailed*, including study of all leading facts and lessons.
4. As to the **methods** : 1.) The "Lecture Review ;" 2.) The "Written Review ;" 3.) The "Catechetical Review ;" 4.) The "Conversational Review ;" 5.) The "Concert Review."*

V. The BEST REVIEW :

1. We review—to **KNOW** ; to make sure of what we know ; to know it better, and to make others know.
2. We review—to **BE**. 1.) The best review is that which makes the truth a force in character. 2.) The best *themes* for review are the "Mercies of God" in our own lives ; *a*. The days of sin, when nothing but God's grace could reach us ; *b*. The first deliverance of grace ; *c*. The processes of grace ; *d*. The processes of the divine providence under grace. 3.) The best review is the review by a grateful heart of the mercies of God. Consult Deut. xxiv, 18 ; Psal. xxx, 4 ; Deut. viii, 2 ; Isa. xli, 9 ; Psal. cxliii, 5 ; Psal. cxi, 4 ; Rev. ii, 5 ; Rev. v, 9 ; Rev. vii, 13-17.

[Sunday-school workers do not, perhaps, make too much of the *task*-element in reviews, but they certainly do not make enough of the *Spiritual* ends of the true review.]

VI. TEN PRACTICAL HINTS about Reviews :

1. **Many short reviews** make a long review easy and agreeable.
2. **Individual exactness** in review will make general reviews exact.
3. **Thoroughness in a little** is worth more than superficiality in much.
4. **The exact language of Scripture** is better than our modifications of it.
5. **One's own plan of review**, well handled, is better than a better plan inefficiently carried out.
6. **All plans are helpful** to a man who has a plan of his own.
7. **Appeal to the eyes** in reviewing lessons. [Blackboard pictures, etc.]
8. **Avoid devices which divert**, by their ingenuity, from the truth to be taught. [Man's wit may hide God's wisdom.]
9. **Avoid all pretense**. Let the review be genuine.
10. **Know when to close a review**.

* The reader is referred to "The Lesson Review in Sunday-School," a small 24-page tract, by Rev. J. H. VINCENT, covering the whole subject. Published by PHILLIPS & HUNT, 805 Broadway, N. Y. ; HITCHCOCK & WALDEN, Cincinnati and Chicago. Price, 5 c.

XXVIII. HOME PREPARATION BY THE PUPILS.

1. The preparation of the Sabbath-school lesson by the pupil at home, during the week, is exceedingly important.
 1. It increases his interest in the lesson at school.
 2. It increases the teacher's opportunity to make a deep impression.
 3. It increases the power of the school over the home and home life of the pupil.
 4. It promotes more perfect co-operation between teacher and parents.
 2. How shall this desirable end be promoted?
 1. The teacher should *expect it*.
 2. Should *feel and manifest* disappointment and sorrow when the pupil fails to prepare.
 3. Should frequently and emphatically *insist* upon it.
 4. Should make *inquiry* on the subject when casually meeting his pupil during the week.
 5. Should *write* to parents about it.
 6. Should *visit* parents in order to promote it.
 7. Should *outline work* for the pupil to do at home during the week, not requiring too much.
 8. Should manifest pleasure when his pupils show, by recitation, that they have made attempts to do work at home.
 9. The *superintendent* should frequently plead with scholars to prepare at home.
 10. The *pastor* should insist upon it from the pulpit.
 11. The pastor, superintendent, parents, and teachers should cultivate *conscience* in their pupils on the subject.
 12. They should endeavor to promote spiritual and biblical tastes in their pupils.
-

TO NORMAL TEACHERS AND STUDENTS.

Home is the first and most effective of all the schools which the child attends.

The best work of the Sabbath-school teacher is the work that supplements the true work of home; unless, indeed, it be better to teach to the child what home neglects. But even then the teacher should endeavor to reach back of his scholars to the homes they come from, the mothers and fathers who so mightily influence the young lives committed to their care and to ours.

Glorify HOME. Speak often of HOME. Visit the homes of your pupils. Seek to brighten and strengthen them; and invite your pupils to your home as well, that you may get a firmer hold upon them.

XXIX. TEACHING PRIMARY CLASSES.*

‘O thou bright thing, fresh from the hands of God!
 The motions of thy dancing limbs are swayed
 By the unceasing music of thy being.
 Nearer I seem to God while gazing on thee.
 ’Tis ages since he made his youngest star;
 His hand were on thee as ’twere yesterday,
 Thou later Revelation! Silver stream,
 Breaking with laughter from the lake divine,
 Whence all things flow! O, bright and singing babe,
 What wilt thou be hereafter?”

ALEX. SMITH.

I. Lesson Mottoes concerning the Least of all:

[Ascertain the circumstances under which the following words were spoken, and examine the entire passages of which they are parts:]

He was much displeased. Mark x, 14.

A child left to himself. Prov. xxix, 15.

Teach us what we shall do unto the child. Judges xiii, 8.

What manner of child shall this be! Luke i, 66.

A right way . . . for our little ones. Ezra viii, 21

From a child. 2 Tim. iii, 15.

The Lord called Samuel. 1 Sam. iii, 8.

Children taught of the Lord. Isa. liv, 13.

Jesus . . . took a child, and set him by him. Luke ix, 47.

In his arms. Mark x, 16.

The child grew, and waxed strong in spirit. Luke i, 80.

And a little child shall lead them. Isa. xi, 6.

As a little child. Mark x, 15.

II. Important Facts concerning the Least of all:

1. They are the **dearest** of all.
2. They are the **weakest** of all.
3. They are the **strongest** of all.
4. They are the **purest** of all.
5. They are the most **accessible** of all.
6. They are the most **susceptible** of all.
7. They are the most **promising** of all.

III. Important Lessons from the Least of all:

1. Concerning the Christian's Relations. Rom. viii, 14-17.
2. Concerning the Christian's Need. Matt. vi, 8-13.
3. Concerning the Christian's Spirit. Matt. xviii, 1-4; Eph. v, 1.
4. Concerning the Christian's Power. 2 Cor. xii, 9; Luke ix, 48.

IV. The Best Teachers for the Least of all:

1. The **Parents**.
2. The **Pastor**.
3. The **Primary Teacher**.

V. Conditions of Success in teaching the Least of all.

1. The **Place** comfortable and attractive.
2. The **Teacher** affectionate and skillful.
3. The **Assistants** enthusiastic and untiring.
4. The **Appliances** suitable and abundant.
5. The **Teaching** clear and practical.
6. The **Watch-care** impartial and continuous.
7. The **Inspiration** divine and all-pervading.

* Order "The Infant Sunday-School," by Mrs. Knox, with Appendix by Dr. Vincent. PHILLIPS & HUNT, 805 BROADWAY, N.Y., HITCHCOCK & WALDEN, Cincinnati and Chicago.

XXX. TEACHING SENIOR AND ADULT CLASSES.

1. Adults need Bible study. They need it "for doctrine, for reproof, for correction, for instruction in righteousness." One is never too old to study God's word.

2. Adults have certain advantages over children in Bible study :

1. They are more fond of theological themes.
2. They are more interested in closer and more exhaustive study.
3. They have deeper insight into ethical and doctrinal subjects.
4. They have larger experience in matters of religious need, longing, and life.
5. They are likely to co-operate more intelligently and cordially in the teaching work.

3. Adults need certain adaptations of the Sabbath-school work :

1. Some of them need *lecture-classes*, where the discussion may be thorough, but the questioning is made less prominent.

2. They need *rooms* larger, well seated, and separated from the school proper.

3. They need experienced and expert *teachers*.

4. They need to be brought into closer *Church* relations.

5. They need strong, wholesome, quickening, refining *literature*.

6. They should have *educational facilities*—such as are suggested by the "Lyceum Course" of study and that of the "Chautauqua Literary and Scientific Circle."

7. They should be urged to take the regular *periodicals* of the Church.

8. They should be set at work in *pastoral ways*—visiting and reading to the sick, giving to the poor, and helping in all benevolent work.

9. They should be trained in *normal studies*, that they may serve as teachers in the Sabbath-school.

10. They should be brought into the *personal experience* of the spiritual life.

THE ALTERED MOTTO.

[Here is a sweet bit of a song for every Christian. Sunday-school teachers should commit it, and sing it, and pray it every day.]

O, the bitter shame and sorrow,
That a time could ever be
When I let the Saviour's pity
Plead in vain, and proudly answered,
"All of self, and none of thee."

Yet he found me; I beheld him
Bleeding on the accursed tree;
Heard him pray, "Forgive them, Father!"
And my wistful heart said faintly,
"Some of self, and some of thee."

Day by day his tender mercy,
Healing, helping, full, and free,
Sweet and strong, and, ah! so patient,
Brought me lower, while I whispered,
"Less of self, and more of thee."

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, thy love at last hath conquered:
Grant me now my soul's desire—
"None of self, and all of thee."

XXXI. TEACHING INSUBORDINATE AND CARELESS SCHOLARS.

1. The restless, wide-awake, active, intense, ingenious, irrepressible boy, full to the overflow of the very essence of fun, is *not* the "most troublesome of all" the pupils we teach in the Sunday-school.

2. The full grown, fully occupied, active, vigorous man, whose energies are given for six days to the pursuits of the world, is *not* by any means the most troublesome of all our students.

1. The *boy* may be held with the greatest ease by an ingenious teacher. All he needs is to be *interested*, and very simple things will do that. Excite his curiosity, utilize his activity, and reward his attention, then the problem in his case is easily enough solved.

2. The *man* may also be attracted and held. His activities, his experiences in life, the ability he possesses to concentrate his attention—all these elements render him helpful to the teacher, and rarely "troublesome" at all. He may be captious, he may be disposed to go to the bottom of things, he may ask the teacher some very puzzling questions, but with all these he thinks.

1. The most troublesome of all the pupils we are required to manage in the Sunday-school is the boy who is just beyond boyhood and yet can scarcely be regarded as a man; whose exact counterpart is the girl who is just beyond girlhood and yet can scarcely be regarded as a woman.

2. Let us consider some of the **peculiarities** of this age. In them we shall find some excuse for the worst features of young people who are in it, and perhaps some aid in the direction and instruction to which as Sunday-school teachers we are called.

1. These young people are just leaving the age of artlessness and simplicity, which are characteristic of childhood; they have come into the age of **awkwardness and self-consciousness**.
2. Their attention and tastes are wholly diverted from the serious and earnest things of life, and they have no interest whatever in so-called religious matters. **This world is perfectly fascinating to them**; they see every thing through a rose-colored medium.
3. A false view of themselves and of the worth of the world gives them an **overweening sense of their own importance**.
4. The whole tone of a life like this will, of necessity, be **frivolous**; fun and frolic and fashion and folly make up the whole of life, except where a wise parental discipline prevents it.
5. The young people in this age are likely to regard **insubordination** as a particularly bright thing. They are fond of showing disregard of all authority.
6. At this age young people **lack self-government**. To rule one's self is a lesson which it takes years to learn. They have not yet learned it. The dictates of sound judgment and of good taste are little heeded. The will is swept this way and that by impulse and passion.

7. In many cases these young people are **unemployed** much of the time. Indolence aggravates every peculiar difficulty in their case which we have considered.
8. We must also remember that the majority of people **do not sufficiently appreciate** the peculiar embarrassments of such young people. They ridicule them unsparingly; if they have the authority they *scold* them.
9. It is sometimes the case that the class we are discussing, from associations of a most unfortunate kind, are tinctured with a sort of **skepticism**, which they are as incompetent to define as they are to defend.

3. What are the Sunday-school teacher's duties to this class of pupils? We answer:

1. **Remember what they are to be in the future**—the fathers and the mothers of the next generation.

2. Remember that the period through which they are passing is not likely to last long, and yet that it is full of the gravest possibilities. Therefore **teach for the future**. The truth earnestly taught to-day will certainly yield fruit in the future.

3. **Be very patient**. Never seem to be annoyed by the irregularities and mischievous devisings of such pupils. Endure! *Endure!* **ENDURE!** Be full of good humor. Never scold. Let them look upon you as a cheery, good-natured soul, whose life has a great deal of sunshine in it.

4. The next rule will be easy enough to observe if you can keep the last one. It is this: **Win the love of your pupils**. They have it in them to love any one who will come into their sphere with confidence and sympathy for them.

5. **Teach with great simplicity**. Teach them very much as you would teach an infant class, but don't let them know that you are trying to do that. Give them the clearest illustrations, the plainest applications, but do it in a tone and manner which shall really respect the age and social standing of such pupils.

6. **Kindle their ambition**. Appeal to their self-respect. Show them the worth of knowledge and the contemptibleness of ignorance. Call their attention to the successful people in their own neighborhood.

7. Teach the **law of God with all its severest penalties**. We make a great mistake in these days in not presenting to our youth the realities of judgment, the holiness of God, the righteous *wrath* of God, and the certainty of future *punishment*. All this should be done affectionately and with great tenderness, but *it should be done*.

8. **Put the right books into their hands**. A good book is often the means of saving a young man from perdition.

9. **Visit and understand and secure the co-operation of their parents or guardians**.

10. Get them interested in a **social organization** of some kind. A little society in the Church might be conducted in the interest of such youth, and would be of incalculable advantage.

11. One thing more remains to be said. The earlier you can **commit your young people to the personal service of Christ** the stronger your hold upon them, and the safer they will be while passing through the perilous period I have described.

XXXII. THE USE OF THE CATECHISM.

1. The Catechism is a summary of truth, arranged in the form of questions and answers, for purposes of instruction.

2. A Bible Catechism is such a summary of Bible truth—historical, geographical, doctrinal, etc.

3. A Church Catechism is a summary of theological and ecclesiastical truth, setting forth in condensed form the interpretation of the Bible by a particular branch of the Church.

4. The answers of a Church Catechism may be made up of separate Scripture texts, or compilations of texts, or statements in human language of the teachings of many texts.

5. Such catechisms of doctrine are profitable for definition in order to full discussion and careful indoctrination.

6. The use of the Catechism in the instruction of children is important.

1. That they may have a solid foundation of doctrine in their early training.

2. That they may receive early and enduring impressions.

3. That they may have direction and assistance in studying the contents of the Bible.

7. The Catechism should be faithfully taught to all children.

1. In the family.

2. In special meetings, under the care of the pastor.

3. In the Sabbath-school.

8. There are objections to the use of Catechisms.

1. "They are hard to be understood." *Answer*: There are portions of the Catechism not easily understood, because, being statements of Bible truth, and dealing with infinite themes, human language cannot make perfectly simple what the word of God does not itself make simple. But this objection holds against the Bible as well as against the Catechism. Man may know as fact or principle what he cannot fully explain.

2. "They contain errors." *Answer*: Some Catechisms may contain errors. The statement of the error enables the advocates of truth to assail the false and defend the true, and thus the catechetical definition helps the cause of truth. But the proportion of errors in the catechisms of the evangelical Churches is very slight, and, being human statements, they do not have weight of divine authority. The use of the Catechism on the whole is helpful, and tends to the knowledge of saving truths.

3. "Catechisms prejudice children against religion." *Answer*: Certainly not, if wisely taught. One may teach any department of human

knowledge in a harsh and irrational way, so as to prejudice children against all learning.

4. "Catechisms are likely to bias children in favor of particular schools of theological thought." *Answer*: Children should be by every possible influence brought into sympathy with truth. The people of positive opinions are the people most likely to look carefully and intelligently at opposite opinions. Indifference is the foe to thought. Then every child is bound to be biased in this life—for sin and error and self-indulgence, if not against it. It is impossible to bring too much or too strong influence in favor of truth and righteousness to bear upon children and youth.

9. It would be well for pastors, parents, Sabbath-school superintendents and teachers to combine in an effort to secure the memorizing of the Church Catechism by all the children. Let the official and adult members of the Church set the example and secure this desirable result.

APPENDIX.

LYCEUM COURSE OF STUDY.

THE Discipline of the M. E. Church provides for the organization of local lyceums in our Churches for the benefit especially of the young people. In § 6 ¶ 247 the following statement is made: "It shall be the duty of each Presiding Elder to bring the subject of Education, in individual Churches, before the first Quarterly Conference of each year, and said Quarterly Conference shall appoint a Committee, of which the Preacher in Charge shall be *ex-officio* Chairman, to organize, wherever practicable, a Church Lyceum, under the supervision of the Quarterly Conference, for mental improvement, and to develop facilities for social intercourse; to organize free evening schools; to provide a library, text-books, and books of reference; to popularize religious literature, by reading-rooms or otherwise; to seek out suitable persons, and, if necessary, assist them to obtain an education, with a view to the Ministry; and to do whatever shall seem best fitted to supply any deficiency in that which the Church ought to offer to the varied nature of man."

In some cases these lyceums have been abused. They have degenerated into mere sociables, or organizations for frivolous and unprofitable entertainments. Where the lyceum is properly organized and conducted, its educational value cannot easily be overestimated.

At the seventeenth M. E. Sunday-school Congress, held at Chautauqua, N. Y., August 15, 1879, an admirable paper on "Our Church and Sunday-school Literature" was read by the Rev. Dr. S. Hunt, one of the Book Agents at New York. At the close of this paper the subject of reading and study in literature and scientific lines for the benefit of our young people was discussed, and a committee was there and then appointed to provide a "Lyceum Course of Study" for the M. E. Church—a tentative scheme designed to call the attention of our pastors and Sunday-school superintendents

to this very important department of the work. The following committee was appointed: Bishop R. S. Foster, D.D., LL.D., James Strong, S.T.D., F. S. Hoyt, D.D., C. H. Payne, D.D., and J. H. Vincent, D.D.

The following plan of study in connection with the Lyceum is hereby respectfully submitted by said committee:

1. The course of study shall embrace two years, requiring from two to three hours of reading and study a week.

2. It shall comprise the following departments: 1. Historical; 2. Scientific; 3. Biblical; 4. Ecclesiastical.

3. Certificates shall be awarded to members completing the Course, said certificates to be signed by the chairman and secretary of the "Quarterly Conference Committee on Education" in the local church or school where the Lyceum is held.

4. The following books are recommended for the first year:

1. *Historical*.—Yonge's History of England, \$1 30. Chautauqua Text-Book, No. 4, English History, 10 cents. Yonge's History of Greece, \$1 30. Chautauqua Text-Book, No. 5, Greek History, 10 cents.
2. *Scientific*.—Fourteen Weeks in Natural Philosophy, (J. Dorman Steele,) \$1 25. The History of a Candle, (Professor Faraday,) 80 cents.
3. *Biblical*.—Chautauqua Text-Book, No. 1, How to Study the Bible, 10 cents. Freeman's Short History of the English Bible, 50 cents. Chautauqua Text-Book, No. 19, The Book of Books, 10 cents.
4. *Ecclesiastical*.—Hurst's Outline of Church History, 80 cents. Church History Series, six volumes, \$1 30 per vol.

5. The following topics were suggested for the second year—books not yet announced:

1. HISTORICAL—American and Roman History.
2. SCIENTIFIC—Chemistry and Astronomy.
3. BIBLICAL—Bible History and Interpretation.
4. ECCLESIASTICAL—Church History completed, and Theological Studies.

6. This "Lyceum Course" must not be confounded with that of the "Chautauqua Literary and Scientific Circle." While the studies of the two are somewhat alike, and persons

completing the Lyceum Course will, if they desire, have certain credits in connection with the Chautauqua Course, membership in the one does not imply any relation to the other.

7. Persons or Lyceums taking the above Course, desiring recognition by the central office of the Sunday-school Union of the Methodist Episcopal Church, may report their names to Dr. J. H. Vincent, 805 Broadway, New York, inclosing for each individual a fee of **fifty** cents. This fee will guarantee the enrollment of each pupil's name in the New York office, the provision of memoranda for examination, and the attachment of a special seal to his certificate. Whatever money remains after the payment of the expense of such enrollment, memoranda, special seal, and necessary correspondence, will be put into the treasury of the Sunday-school Union for the purpose of furthering its benevolent objects.

8. The books required and above announced are on sale, and will be sent by mail, by Phillips & Hunt, 805 Broadway, New York, and Hitchcock & Walden, Cincinnati and Chicago, at the prices above indicated.

9. Schools may place duplicates of several of the above books in their libraries, and thus enable the poorest pupils to read them.

10. The above Course has been approved by the Board of Managers of the Sunday-school Union of the Methodist Episcopal Church, in the following resolution, adopted September 24, 1879:

"Resolved, That we approve the Lyceum Course of Study adopted at Chautauqua, and that we commend the scheme to our preachers in charge and to the Quarterly Conference Committees on Education throughout the Church."

11. Pastors desiring suggestions and aid in the prosecution of the work of the Lyceum will do well to take "The Study," our new quarterly magazine, price fifty cents a year. Address Phillips & Hunt, 805 Broadway, New York, or Hitchcock & Walden, Cincinnati.

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THIS is the title of the new Sunday-school magazine to be issued quarterly, beginning January, 1880.

THE STUDY is designed for Sabbath-school superintendents, teachers of primary classes, and for conductors and students of normal courses.

The January number will begin a series of directions to superintendents on keeping order in Sabbath-school, conducting reviews, blackboard work, mental picture reviews, elliptical reviews, and hints on the lessons of the first quarter by Rev. J. L. Hurlbut, George H. Babcock, Esq., and others.

The January number of THE STUDY will contain hints for infant-class teachers by Miss Van Marter, by Mrs. Seymour, and by Mrs. Crafts.

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